The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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NEW-YORK, SATURDAY, OCTOBER 27, 1849.

AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In All Saints' Church . . . . "
In St. Luke's Church . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 "
In Calvary Church . . . . 8 " and 6 P. M
In Church of The Annunciation . . 8½ " and 4 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 9 A. M., and 5 P.M.
In Church of The Holy Apostles . . 9 "
In Grace Church Brooklyn Heights,. 9 " and 4 "

Calendar for October.

18. St. Luke the Evangelist.
21. Twentieth Sunday after Trinity.
28. Twenty-First Sunday after Trinity. St. Simon and St. Jude the Apostles.

NOVEMBER.

1. All Saints'. Thanksgiving Day, unless some other day is appointed by the civil authority. A special service for Thanksgiving Day is printed immediately before the Family Prayer.
4. Twenty-Second Sunday after Trinity.
11. Twenty-Third Sunday after Trinity.
18. Twenty-Fourth Sunday after Trinity.
25. Twenty-Fifth Sunday after Trinity.
30. St. Andrew, the Apostle.

THANKSGIVING DAYS, APPOINTED BY THE CIVIL AUTHORITY.

November 15. New Hampshire.
" 29. Massachusetts, Connecticut.

☞ The Proper Service for the Day is printed immediately before the Family Prayer.

Poetry.

For the Churchman.

We praise God though we weep.

"The dead praise Thee not, O Lord, neither all they that go down in silence."—*Psalms*, cxv, 17.

They praise Thee not, the dead,—the dead,
We murmur as we weep,
With anguish, that the friends we love,
Among the dead should sleep.
They praise Thee not, O God! the dead,—
The pulseless heart lies still,
The stiffened tongue and voiceless lips,
Obey no thankful will.

The weary body finds repose
Within the Earth's green breast,
And somewhere in God's universe
The soul and spirit rest.
O Paradise! do prayer and praise,
Make up the glad employ,
Of spirits,—in whose praise and prayer,
Sin mingles no alloy?

Or is it with the unclothed soul
As when the body sleeps?
She oftentimes unconsciously,
Her ceaseless vigil keeps;
Unconsciously—till wakened powers,
Of sense and soul combined,
Bring memories of holy thoughts,
And holy words to mind.

Mother! these thirsty, longing lips,
No nightly kiss can bless,
Oh! for one moment of return,
One,—but one more caress,—
For who can tell that human ties,
Extend beyond the grave,
That human hopes, and human loves,
Still human objects crave.

Thou mother dear! no earthly tie,
No human bond alone,
Could rivet souls in sympathy,
As we have stood like one;
For earthly cares, do earthly ties
Unlink, or rust, or sever,—
But we have loved as Christian souls
And such must love forever.

We praise God for the dead,—the dead,—
We praise Him though we weep,
They left to us such memories
As praise Him while they sleep,
Seek out no lengthy chronicle!
Carve out no storied vase!
Her memory lives in womanwise,
Whose children live to praise.

Selected Matter.

From the English Churchman.

Mr. Gorham and his Comma!

Mr. Gorham has again appeared in print, with the following letter addressed to the *Record*, and published in that journal on Monday last:—

"AN INWARD AND SPIRITUAL GRACE GIVEN UNTO US."

Sir,—Your readers will readily believe that, at this time, I have neither leisure nor inclination to indulge in criticisms connected with the *vexata Question* of grace, supposed to be unconditionally conferred in and by the baptism of Infants. But I am desirous of calling the attention of the public to *one* little fact, of some importance, as I conceive.

Sir H. J. Fust, in his Judgment, cited the following Answer in the Church Catechism:—, 'I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us therefore:" and (as my shorthand writer reports,) he added, "I cannot understand how a doubt can be raised on these words."

Now I have for years suspected, from the structure of this answer, and from the general construction of the Catechism, that a liberty has been taken with the punctuation of this passage in the modern editions of the Prayer-book.

I therefore resolved to ascertain for myself, by an examination of the Sealed Books in the Tower, and in the Roll's Chapel, *how* the sentence stands. The result is that, in that authoritative copy, *a comma is placed* after the word "*grace*."

The Answer in that official document stands thus:—"I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us therefore."

The prevailing, and unauthorized punctuation of our modern Prayer Books, and Catechism Books, furnishes the apparent sense, that the "inward and spiritual grace" is invariably "given unto us" with the "outward and visible sign."

The punctuation of the authoritative Sealed Prayer Book dissevers (in the construction at least) giving the "*grace*" with the "*sign*;" and simply sets forth that the "*sign*" was "given unto us," and "ordained by Christ Himself:—a very important difference, as I conceive, in the general bearing of that Answer. I have not yet had an opportunity of examining the Sealed Book in the Exchequer. G. C. Gorham.

St. Just Vicarage, Sept. 20, 1849.

P. S. I take this opportunity of recording my gratitude for the unsolicited aid (as far as I myself am concerned) which has been so kindly afforded, through your means, to the cause which I have been called, by Divine Providence, to defend. That aid is, in truth, greatly needed; for the expenses of *three* legal proceedings are such as no private individual, who has not a very ample fortune, can sustain without serious injury. It is my intention, when the proper time shall have come, to furnish every contributor to the Brampford Speke Fund, whose address is known, with a complete list of contributions, and an audited account of disbursements. I may be forgiven for adding that the fund is, at present, quite inadequate to the probable expenses of the *Duplex Querela*, the *Appeal* to the Judicial Committee, and the *Quare Impedit* which is still in tardy progress, though so long delayed in consequence of the Bishop having twice demurred. In reply to many inquiries, which have been made to me by letter, I beg to state that it was my original wish that the matter should be tried by *Quare Impedit*, that I might avoid going into the Ecclesiastical Court, against my Bishop; but the Patron did not accede to my request. I was, therefore, *compelled* to take the course I did, of applying for a Monition to the Bishop in the Arches Court of Canterbury. With regard to the *subsequent* proceedings, by *Quare Impedit* in the Queen's Bench (which might seem to be a needless expense,) I had no choice in the matter: it was the will of the Patron, adopted *after* the *Duplex Querela* was in action.

This is neither a new, nor a very important discovery, as to the punctuation of the extract from the Catechism. Those who hold, and those who reject the doctrine of Baptismal Regeneration, equally appear to care very little about this grand comma which Mr. Gorham has discovered in the "Sealed Books:" for, some time since, we thought it just worth while—and scarcely that—to look into this point; and we found in the various works* on the Catechism which we referred to, that the omission or insertion of this comma was no indication of the author's doctrine of Baptism. We then understood, from good authority, that the comma was in the Sealed Prayer Book of 1661, and it is certainly in an edition of about 1669, now before us; although in Mr. Masters' recent reprint it is omitted. But, after all, even though Mr. Gorham's reading of the sentence be correct—which we deny, for the comma does not by any means decide the point—it does not, and cannot, upset all the numerous passages in the Prayer Book in which the Doctrine of Baptismal Regeneration is plainly set forth. Really if Mr. Gorham is in such a desperate state as to take refuge in this "comma," we should say that he must be coming very near to "a full stop." Let us look at this passage from the Catechism—

What meanest thou by this word *Sacrament*?

I mean an outward and visible Sign of an inward and spiritual Grace[,]given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

If this does not mean that the Grace is "given unto us" [and] "ordained by Christ Himself," how does it happen that the conjunction "and," which we have placed in brackets, is not inserted, as it is in the previous clauses of this sentence? The compiler of this portion of the Catechism does not say—in this passage, at least,—"I mean an outward visible Sign of an inward spiritual grace;" but, "an outward *and* visible Sign of an inward *and* spiritual grace: and, therefore, if he had intended to say that the Sign is "given unto us, *and* ordained by Christ Himself," he would have used the conjunction. Then, again, what we "receive" must be "given," and as it is admitted by all parties, that, in this passage, the "grace" is what we "receive," it very naturally follows that it is the "grace" and not the "Sign" which is said to be "given unto us."

Another point is deserving of notice. If the comma after the word "grace" cuts off the connection of that word with the "given us," which immediately follows, might it not also be argued, with equal truth, the comma after "Himself" cuts off the connection of that word with what follows: viz., "as a means whereby," &c.? In which case, it would appear that, although our Lord "ordained" the Sacraments as a "Sign" of "grace," He did not also ordain them "as a *means* whereby we receive" grace, nor as "a *pledge* to assure us thereof." Again, if it had been intended to say that the "*Sign* was "given unto us," and "ordained by "Christ Himself," would not the fact of its being so "ordained" have been mentioned *before* the circumstance of its having been "given unto us?"

Really, we are almost inclined to beg pardon of our readers for this minute and tedious criticism; but as "drowning men catch at straws," and as we know that even such a trifling point as the above, is, just now, eagerly seized upon and circulated by the Gorham party, we have thought it a duty to meet them on their own ground, and to fight them with their own weapons. Supposing Mr. Gorham, with his "one little fact," to establish his alleged "very important difference," how will he get over this "great fact," that in the sentence from the Catechism which he has quoted it is unequivocally set forth that a "Sacrament" is a "Sign," and "a means whereby we receive"—*actually do receive*—"an inward and spiritual grace?" No comma will avail him here.

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*For instance, the absurdly heretical work of the Rev. J. W. G. Bennett, Incumbent of Mark, omits this comma, in common with the orthodox works of Dr. Beaven and Bishop Nicholson: while the comma is inserted in the works of Bishop Beveridge (S. P. C. K. edit) and Dr. Samuel Clarke. In fact, a dozen works, now before us, by men of every shade of opinion, are equally divided on the point. We may as well mention that in the S. P. C. K.'s edition of Bishop Beveridge (No. 258,) p. 118, the word "thereby" is printed for "hereby," in the answer of the Catechism, "A death unto sin," &c. And in their edition of the Canons and Articles [z.z.] printed in 1838, "grafted *in*" is printed for "grafted *into*." It is always desirable that the Formularies of the Church should be correctly printed, but now that commas are seized upon to establish theories, it is doubly important.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

[Continued.]

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XIII.—A DREAM.

What means have we of knowing the future, but by the past? Not more delusive is the sinner's hope that he will outwit the providence of God, by hovering about the borders of the kingdom, so that when he shall see the predicted storm actually coming, and shall feel the earthly tabernacle giving way, he may make good his escape, than the confidence of pious individuals, that *their* portion of the Presbyterian Church shall not be overtaken by these consequences. As soon might the eye, by its vigilance, or the right hand, by its strength, expect to beat back the poison coursing through the veins of the general system. There is a certain *vis a tergo*, as we have seen, invariably pressing, through every artery and channel of the Presbyterian body, on—on—on—to the terrible results that we have been considering. In vain do you resist—you who were formerly my brethren. Like the actor, poised upon a rope, or on a pillar's point, one day you will be weary of this continual effort to preserve your balance, and the evil will overtake you. You know that misgivings constantly assail you, and that the hard things of your belief hang often painfully upon you, and that *you are conscious of this effort* to maintain your balance. Vain are you lamentations for the apostacies with which your church has filled up the ranks of the Socinians; and as vain will be your exertions to prevent their recurrence in the future. *Naturam expellas furca, tamen usque recurrat* As soon may you chain the death-dealing miasma, or hedge up the secret path of the pestilence, as check the progress of "private judgment"; when once upon the slope, you have let go the reins. Dash on the coursers must. Dash on the impetuous coursers will. There is no arrest, till they have reached the bottom. When Calvin began, his heart said,

> "Jamque opus incepi, quod nec Jovis ira, nec ignes,
> Nec poterit ferrum, nec edax abolere vetustas."

It was a tower, whose steps were to lead earth's sons, in all future time, to heaven. But shibboleths and sibboleths have distracted the workmen; and what the fathers builded in their pride, the sons have in their folly destroyed. Is it not true that great numbers of your ministers, ambitious only of a *nullius magistri* celebrity, are toiling to leave your theology better than they found it? Is it not true that, as an ill-taught child forgets today the story as he told it yesterday, and can never tell it the same way twice, so your doctrines, as expounded by your ministers, have never, in any instance, remained for fifty years the same? The last pastor in Dr. Mason's pulpit did not preach the same preaching that did Dr. Mason, who forty years ago was the Cephas of Presbyterian Christianity. Nor does the present minister in Pearl-street teach or administer ordinances, as did the well-remembered McLeod's and the Romaines before him. The fatal leaven is ever leavening the lump, and the night-plant creeping stealthily beneath the walls. Already the destroying insect has deposited its egg upon your vines and olives, and the green things of to-day will be the withered things of tomorrow. Amidst it all, the Church, bright and yet brighter from the crucible of truth-telling time, "*sibi constans, semper eadem*," and judging with her ancient saints that that is not true which differs from itself *(verum non esse, quod variat)*, tells now, and will tell for ever, the same simple, consistent story she told when she first went forth with the eleven from the cross. What necessity there is laid upon you I know not. I only see the results. Causes are often hidden, when effects are obvious. But do not suppose you can escape. Already you admire the exegesis of the Germans. Already do their authors fill your libraries. Already your tone is lowered. Already you have learned not to hate; by and by you will begin to love. Go on with your experiments. At all hazards the majesty of "private judgment" is to be supported.

> "What millions died, that Cæsar might be great!"

I fear your controversy with the great Antichrist of the age will be but short, and you will drop as a wounded bird into his hand. You may abjure the tyrant, but you cannot break his chain. You may have your moments when you would fling the specious cup of Liberalism to the earth, and bow before the faith of the ancients; but the thirst returns, and all is again at stake upon the supremacy of individual reason.

Here then is the sum of this matter. I perceived the fact standing out boldly before my eyes. that all Christendom exists in two simple divisions—Episcopal or Catholic, and Presbyterian or Sectarian; for the fact did not long escape my attention, that every ecclesiastical system, not Episcopal, is, by virtue of the negation, Presbyterian. I look then over the whole Episcopal world, European, Asiatic, African, American—in the mountains of the East—beyond the deserts of Sahara—in the islands of the seas—in the snows of Siberia—in the farthest Indias—in the wilds of Australia, and of the Western Hemisphere—can I anywhere find a clergyman in this vast domain who would deny the supreme divinity, or the redemption of Jesus Christ, or the direct and renovating influences of the Holy Ghost upon the hearts of men? No, not one.

Again, I look over the Presbyterian or Sectarian world—German, French, Dutch, Genevan, Scotch, Irish, English, Dane, Saxon, Prussian, American; everywhere Presbyterian, because every where disowning the order and authority of Bishops—how many pastors, and how many flocks do I see, by whom the majesty of an everlasting Trinity, and the mystery of human redemption by the blood of Jesus, are now regarded as the exploded eccentricities of the half emancipated Reformers? If I must answer my own question, I will say, from fifteen to twenty thousand such congregations, and from fifteen to twenty thousand such pastors!

There must, said I be something in the two theories, and something in the providence of God, stamping the two systems with such different results.

If four-fifths of the Presbyterian world had been smitten with a plague or leprosy, paying no respect to the *cordon sanitaire*, or even to non-intercourse itself, we might have thought it the visitation of God. But for this blight upon the souls of men, we must look for some other cause; "for God tempteth no man, and no man when he is tempted may say I am tempted of God." But either the tree has its seeds of death within itself, or else the afflatus of the serpent breathes death on its branches. Satan, finding that he could no longer prevent the Reformation, for which the heart of the whole church was inwardly breaking, may have resolved to urge it on, on a principle that would make the last state worse than the first. That principle was every man's right to form a faith for himself. But human reason was an unlawful weapon for the purpose, and the blow aimed at "the heart", has recoiled fatally upon the operators. Not satisfied with driving the sellers of indulgences from the temple, they must needs pull down the edifice itself to the ground. Haman perishes by the instruments erected for Mordecai Perillus burns in his own brazen bull. Popery lives, to see Socinius exalted over Calvin. Where ever Presbyterianism *was*, Socinianism *is*. Lift up your eyes and see! *Ubi Troja fuit, jam seges!* To assume then for Presbyterianism the office of the Lord's faithful and True Witness and high almoner of grace to a fallen world, was now too much for me to suppose, beyond the rote-religion of my childhood

And as the kind reader has listened to my waking thoughts upon the subject, I shall beg him now not to chide me for speaking a little in my sleep; for his own experience may have led him to observe that the heart often wakes when the senses slumber.

Luther, when travailing with the birth of Protestantism, assures us repeatedly that he had dreams and visions, and even personal encounters with the devil appearing to him in broad daylight, in a bodily shape. Melancthon saw, in a dream, a lone man, in the garb of a monk, thrusting his sickle into a boundless harvest, and was at last persuaded to join him, when, after the two had some time time reaped together, a multitude of reapers came to help them in their labors; and to this dream is due in part the association of Melancthon with Luther at the beginning of the Reformation. Frederick, the elector of Saxony, saw, in a dream, a monk, with a great pen that reached to Rome, and that wounded with its point the ears, and shook terribly the crest, of a *lion* that was there. Empires in vain tried to break the pen; it grew, and still grew, until out of it came a great number of other pens. The elector then asked the monk to tell him where he got that pen. That pen, said the monk, is from the wing of a *goose* in Bohemia, a hundred years old. (The name of *Huss*, to whom the dream alludes, signifying *goose*, as *Leo*, the name of the Pope at the time, signifies *lion*.) And this dream the elector, surnamed the Wise, who stood in the front ground of the German Reformation, has related as a reason for siding with Luther in his labors. And thus the three, under the influence of dreams and visions, felt called from above to open the continental reformation. Let no admirers of the Reformers of Germany therefore despise the dream I am about to tell.

At a later day, the Puritans were singularly favored in this way, although the recent editions of such authors as Bunyan and Flavel, I have observed, suppress the remarkable relations contained in the older biographies. But it is no secret that Puritanism came in, as Popery had come in before, and as Mormonism has come in since, and as Swedenborgianism is endeavoring to come in now, under the cloak of inspiration, dreams, clairvoyance, and miracles. It was enough that a dweller in some cloister had seen the mother of our Lord crowned and adored as the queen of heaven, to establish Mariolatry upon earth. Another had seen the Host bleeding in the Eucharist, to verify the dogma of transubstantiation. To another it was given to see souls, by virtue of the mass, escaping from the fires, to make good the claims and the profits of purgatory. Another had seen a particular individual admitted to the rights of saintship, while others had dreams, to indicate the place where the relics of saints could be found for the adoration of the faithful. It was thus that many of the pretensions of Popery were privily brought in. In the same way the Puritans, Baptists, Quakers, Mormons, Swedenborgians, as every one familiar with the facts must know, relied upon dreams, and revelations, and impressions, to a most fearful extent, for their practices and innovations. Let no admirer of the Puritans, therefore, despise my dream.

There are among us whole communities, in which, even now, a conversion is regarded as certainly more edifying and complete, if enlivened by something bordering on the supernatural—dreams, voices, lights, smells, sounds, or sudden sensations and impressions. They have perhaps heard that Luther and his coadjutors, that Flavel and Bunyan and their brethren, that Tennant and Newton and their associations, and a whole host of others, have had wonderful dreams, or trances, or swoons, or ecstacies, as indubitable proofs of the divine approbation, and they leap to the conclusion that they must have them too. On this Procrustean bed of conversion, Mr. Belsham tells us that, when a youth, he stretched himself out to the extent prescribed in Doddridge's Rise and Progress, as thousands have been taught to do; and when the exhaustion came on, in after years, he became a miserable prey to Socinianism and infidelity by turns. How often have we seen revival converts, keeping journals of their frames and feelings, laboring to work themselves into the exact experiences of some male or female model, until the effort wearies, and they fall away. It has been often observed, that if one man attempt to imitate another, he will be more likely to copy the blemishes than the graces of his model. We have in such instances been often amusingly reminded of cracked china sent back to the celestial empire, that a whole service might be made "exactly like it"; whereupon, a year or two afterward, the service was received in England, and in each piece the crack of the original carefully imitated. And so with the journals, dreams, voices, impressions, and swoonings of model conversions; the very thing to be avoided runs through them all, and answers no purpose but to feed the copyist's vanity. I have seen numbers of such dreamers. Out of a score of incoherent dreams, quite natural to an agitated state of mind, some one bordering on the rational is selected, and related as the providential token of God's favor. They have got to be so interwoven with the new ideas of conversion, that the subject has been deemed worthy of grave consideration in Dr. Alexander's work on "Religious Experience," published under the sanction of the Presbyterian General Assembly. Without therefore disturbing the question, whether God "by dreams turneth man aside from his purpose," since I have such authorities and precedents to appeal to, if I venture, in giving this history of my conversion, to tell my dream, or rather to open my dark saying, (for in truth it was not a dream,) let no man despise me:

I and my father's house, and many of the people of our religion, were captives in Babylon. And it was my custom to walk with a certain friend by the banks of the river of Ulai, where we hanged a harp that we had upon the willows that were there; and we spake often one to another of the place of our fathers' sepulchres, because it was desolate, and its hedges were broken down, and the landmarks of the ancient ones were carried away. And we saw that some of our brethren had set up in the plain of Dura, hard by the province of Babylon, an image of earth, washen over with gold, so that the simple folk took it to be gold; but the inner part was earth; only its feet were of brass, to trample and break in pieces. And the name of the image was Eureka; and it had three faces. One face was of a man, with a bold high forehead, as one that understood dark sentences; and he held a cold, phosphoric torch in his hand, whereon was written, Reason; and three cries continually issued out of his mouth—No Superstition, No Mystery, No Creed. And the second face was as of a strange woman, and her lips were smoother than oil; a head-dress was upon her head, and on it was written, Liberty; and a cup was in in her hand; and three cries went day and night out of her mouth—No Kings, No Governments, No Dignities. And the third face was of a flying dragon, with an eye in his forehead; and he held up a telescope to his eye, as if he saw something afar off; and on his wings was a scroll, whereon was written, Progress; and three cries, that shook the land continually, issued from his mouth—No Monopoly, No Property, No Inequality. So these three words, Reason, Liberty, Progress, were continually before our eyes, and these three times three cries were day and night ringing in our ears.

And a day was set when all the teachers of the people of our religion should be assembled in Babylon; and I saw them entering through a hundred gates multitudes, multitudes, from the morning until the going down of the sun. They came from Geneva and Wirtemberg, Montauban and Lyons, and the parts of Navarre and France; from Belfast and Ulster, and the parts about Ireland; from Cambridge and Boston, and the regions of New England; Prussians and Hollanders; Danes, and Saxons; and the men of Heidleberg and Leipsic and Leyden and Berlin; they came as a great cloud over the land, and over the sea. And I saw among them men of lofty countenance, and intellectual cast, with their brow knit together, as though some great thought occupied them; and they seemed as gods walking on the ground. Yet their words were the words of humble and meek men; for they said much concerning "parity" among themselves, "despised governments," and "spake evil of dignities," and promised men liberty." And between their eyes, upon their foreheads, where the fathers wore the sign of the cross, I saw that they had frontlets, and within the frontlets was written, "The Right of Private Judgment"; and they had every man a pair of balances in his hand, wherewith one might divide a hair, and a bag of weights was in their girdles. And one whispered in my ear and said, "This is Gog and Magog."

Now I saw in my dream, that, when the assembly were set down, and there was silence, they brought in a man, or one in the likeness of men; his head and his hairs were white like wool, and he was clothed with a garment down to the foot, and girded about the waist with a golden girdle, and a crown of gold was upon his head. And his coming was on this wise: if the sick saw him, he was straightway healed of whatsoever sickness he had; if the leper heard his voice, immediately his flesh came on him like the flesh of a little child; if a tear from his eyes fell on any grave, that grave gave back its dead, and the broken-hearted widow sang for joy; if his slipper touched the waters of the sea, its waves slept like an infant at his feet; if his shadow passed over the chains of a maniac, the chains immediately fell off, and the maniac came to himself; if but his spittle fell to the ground, the clay where it fell opened the eyes of the blind; if his fingers but touched the bread of the perishing, their loaves were immediately multiplied; and whereever the poor "saw the print of his shoe in the earth, there they coveted to set their foot too."

Then the President of the Assembly rose up and said:—"Brothers, this is Jesus of Nazareth, very gorgeously arrayed; but if you will handle him and see, you will find, that he hath flesh and bones as one of us, that he hath slept and been hungry, that he hath thirsted and been weary, that he hath suffered and hath died the death of mortals. Yet Popery, that could so easily make demi-gods of monks and hermits, hath made this man a God. For fifteen unbroken centuries, the world had been bowing at the bare mention of his name; and even our own forefathers, although they nobly refused to bow any longer at his name, nevertheless worshipped him for a long time in their hearts. Nay, its not to be denied, that certain portions of our brethren do worship him still. Still, there be many that would know of this learned and grave Assembly, whether he who on all hands is admitted to be man, is, at the same time God, and, in giving your response to many an aching and imprisoned heart, let not old prejudices influence you Give traditions to the winds, that have more time to attend to them than you have. Forget education and the legends of the nursery. Let not the opinions of early Christians and Apostles terrify you. Quit you like men; and *show to the world, that you can think for yourselves* Remember that your name is *Protestant*; your motto, the *unbounded* Right of Private Judgment; your guide, the light of Reason; your atmosphere, Liberty; your watchword, Progress. But I will first examine him, for it is not right that you should judge a man before you hear him." So he asked him these questions:—

Who art thou?

"No man knoweth who the Father is, but the Son; neither knoweth any man who the Son is, but the Father."

What is thy name?

Emanuel; which, being interpreted, is, God with us."

Whose son art thou?

"I am the Son of God, the Only Begotten of the Father."

Art thou not the son of David?

"David in the Spirit doth call me Lord; how am I then his son? Yet am I the Root and Offspring of David?

How old makest thou thyself; for thou art not yet fifty years old.

"Abraham rejoiced to see my day; he saw it, and was glad; for before Abraham was, I am."

When wast thou born?

"I am Alpha and Omega, the beginning and the ending, the First Born of every creature; even as I said, And now, O Father, glorify thou me with the glory which I had with thee before the world was."

What then is thy rank?

"Ye call me Master and Lord, and ye say well, for so I am; behold on my vesture and my thigh my name written, King of kings and Lord of Lords."

Where is thy dwelling?

"Where I was before. I came forth from the Father, and am come into the world; again I leave the world, and go to the Father."

What sign showest thou that we may believe."

"If I do not the works of God, believe me not; for what things soever the Father doeth, these doeth the Son likewise."

Who made the world and all things?

One of my servants, whom I taught, hath told you that "all things were made by me, and without me was not any thing made that was made; I was in the world, and the world was made by me, and the world knew me not;" and another of my servants hath told you that "by me were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by me and for me, I am before all things, and by me all things consist."

Art thou in heaven whilst thou art on earth?

"No man hath ascended up into heaven, but he which came down from heaven, even the Son of man which is in heaven."

Art thou present in more places than one?

"Wherever two or three are gathered together in my name, there am I in the midst of them?

Art thou omnipotent?

"I am he which was, and which is, and which is to come, the Almighty."

God hath said, "I alone search the heart and try the reins;" but what sayest thou?

"All the churches shall know that I am He which seacheth the veins and hearts; and I will give unto every one of you according to your works."

It is said that "God alone is Judge," how then sayest thou then, "I will give unto every one of you according to your works."

"Because the Father judgeth no man but hath committed all judgment to the Son for when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a Shepherd divideth his sheep from the goats."

Canst thou also forgive sins?

"I have power on earth to forgive sins; for I have the keys of hell and of death."

Wilt thou then show us the Father, and it sufficeth us?

"Have I been so long time with you, and yet have ye not known me? He that hath seen me, hath seen the Father; how say ye then, show us the Father? Believe me, that I am in the Father, and the Father in me."

Dost thou then make thyself equal with God?

"I and my Father are one."

How long dost thou make us to donbt? what is thy meaning? What wilt thou have us to do? Tell us plainly.

"That all men should honor the Son, even as they honor the Father."

One of Three Hundred.

For the Churchman.

Popish Deceptiveness.

In the long run, it can do papists no good to practice deceptions about their opponents. For a little time guile may prosper, and unstable and uninformed persons may be influenced by it, but in the end it ruins those who employ it. Last week we drew attention to the popish habit of attacking Churchmen, as though Churchmen were nothing but sectarian Protestants; and we showed that no one of their blows can ever hit a sincere Churchman. A sound and consistent Churchman would say all in favor of unity and against individualism, and for submission to authority, that a papist can say. It is only Low Churchmen (who misrepresent the Church), and sectarians, who are discommoded by such popish blows; and a High Churchman, and the Church, discommode them by striking the same blows. And the papists will proselyte no Churchmen by such attacks, except they be worldly or vacillating, and poorly informed. The Church is not a sect, nor does she symbolize with sectarians in any the least respect.

This week we would direct attention to another attempt on the part of the papists to deceive. It is to this attempt made every now and then, to exhibit the Church as only a poor appendage to the State; and that because in England *the Church is at times oppressed and held in bondage by the State*. That the Church is so oppressed, that it is at times so held in bondage by the state, we do not deny. But, if that proves anything against the Church; if that should impair our confidence in the perfectness of the Church, so would it a thousandfold impair our confidence in popery, because its entire history has been one of hindrances and oppressions by different governments; and it would impair our confidence in Christianity, because it has *never* been allowed to appear in its completeness, by reason of the oppositions of the world.

The Gorham case is that out of which the papists are now trying in the above way to make capital. The Tablet speaks as follows:

"THE CASE OF MR. GORHAM.

The great Gorham case has reached the first stage in its important career; the judge in the first instance has pronounced his sentence, and the party aggrieved has, in the exercise of its admitted right appealed to the ultimate tribunal.—At present Mr. Gorham finds himself in the wrong, and therefore, not believing his judge, prepares himself for a hearing which he trusts will do him justice according to his own conception of what justice is. The zealous Dr. Phillpotts had not miscalculated the chances of success, and Mr. Gorham is condemned. The Dean of the Arches has decided that the established religion of this country contains among its few positive dogmas the doctrine of Baptismal Regeneration.

"It is a great and marvellous sentence, and the whole nation ought to rejoice. 'I confess one Baptism for the remission of sins' is an article of belief even among Anglicans; that is a truth which they maintain, and are bound to maintain by law; this Sir Herbert Jenner Fust has at last decided.

"The value of the sentence is only this; it is the mature and well-considered opinion of a most respectable elderly gentleman, who has a fine estate in the county of Gloucester; who has been educated at Cambridge, and is now Master of one of its halls; who has been employed all his life in legal pursuits, that is, in such law as the practice of Doctors' Commons admits, which is a mixture of the canon law in force here before Henry VIII., with the civil or Imperial law and the statutes of the realm; these last having in all cases of contradiction the right of pre-eminence. Whatever value a theological decision may have, because it proceeds from this source, that is the precise value of the sentence which has sent Mr. Gorham home in tears.

"When this case shall have been carried before the Judicial Committee, of the Privy Council, and when the final sentence shall have been there delivered the issue even then will be only what it is now. The sentence will be the sentence of laymen acting under a lay commission which they derive solely from Parliament. It will be of as much value, theologically speaking, as the sentence of a Mussulman or a Jew in the case. It will not be an ecclesiastical decision—it cannot possibly be, for at the very best it will be but the private opinions of so many men whom an Act of Parliament has entrusted with the decision of such causes. Civil disputes, arising In the colonial possessions of the empire, cases of piracy on the high seas, and of salvage are decided by the same Judges and in precisely the same way.

Again: the Judges have had no theological training which all other laymen like themselves have not had; they are not learned divines, or gifted with the knowledge of those questions which have been agitated in the schools of the Church. These things they invariably and notoriously ridicule or ignore. They have not even the advantage of being held in reputation for that knowledge which would make their opinions respectable among divines. Yet these men are called upon to pronounce a sentence, from which there is no appeal, upon a question which lies at the root of the whole Christian religion. They are precisely what Sir Herbert is—estimable men, shrewd and honest; but they have no kind of claim whatever to be believed when they pronounce this or that opinion true or false in matters of Divine revelation.

"This, however, is the character of that tribunal which religious Englishmen invoke for the settlement of religious disputes."

Now, hardly a sentence in the foregoing popish tirade, is really objectionable to a sound Churchman. State interference in matters of the Faith is as heartily detested by Churchmen in England and in this country, as it possibly can be by papists. And papists know that. And because they know it, but talk as though it were not so, we are led to hold them as willingly dishonest, and their system as calculated to make men bad.

But more. Papists not only know that Churchmen repudiate State interference in the Faith, but they know, and God has given them to know painfully, that popery, most of all, has been mingled with earthly governments, and been oppressed by them, and been made faithless by them. Take the following extract from a long article by Brownson:

"Pious as Charlemagne was, he never suffered religion to interfere with his ambition, or the Church to stand in the way of realizing his projects of temporal aggrandizement. The Empire once re-established, barbaric as it necessarily was, a formidable schism between the temporal authority and the spiritual commenced, which continued to widen as long as the Empire existed. Rarely was a there a 'Kaisar' of the Holy Roman Empire,' from Charlemagne to Charles the Fifth, that respected the freedom of the Church, that allowed her to exercise her spiritual discipline *without his interference*, that permitted her without restraint to manage her own affairs, or that did not wage open or secret war against her. Rarely did the Church, in her struggles for religious liberty against the temporal powers, come off victorious; never was she able, through the whole period of the Middle Ages, to gain, and never yet has she gained, IN EVEN A SINGLE CATHOLIC STATE, the Freedom and Independence she enjoys here in these United States, which is all she asks, and all she has has ever struggled for. The very instance of Philip the Fair of France insulting Boniface the Eighth, and successfully braving his authority, cited to prove the 'enormous power of the Popes," is a striking proof of their weakness, and of how completely they lay at the mercy of the crowned despots and tyrants. The sainted Hildebrand, the seventh Gregory, one of the most powerful of the successors of St. Peter, was driven from his throne by the temporal authority, and died in exile."

So speaks Brownson, the great champion for popery in this land. And in the face of such facts, for papists to attempt to disparage the Church, because of the occasional and slight interference of the English government, and as though popery were free, is deception voluntary, and therefore depraved. If the Church is oppressed by the state, what can one gain by going to Popery? *Never*, as Brownson says, have papists possessed "freedom and independence," nor do they now "in even a single Catholic state."—They had better get a little freed from bondage before they compare themselves with Churchmen.

PAUL.

For the Churchman.

It is a call for much gratitude for the gracious influences of the Holy Spirit, that among all the troubles and trials of the Church, there is reason to think that the affections of evangelical love and devotion are deepning in the hearts of her members. The intimate union of the inward and spiritual with the outward and visible, in her essential character, and in the duties she lays upon them, is becoming better appreciated. The consequences are, a lessened influence of superstition and mere formality in the use of religious rites and ceremonies; a security against the religion of mere feeling and impulse, which is very apt to supervene, when the sacraments and services of the Church are held as of less necessity and importance than God has given to them; and an avoiding of the dangerous and anti-Christian error of dividing Christ's Church on earth into two, the visible and invisible; sinking the first into a mere system of outward observances, interesting emblems, edifying memorials, and moral influences, favorably operating on the same principles as external things ordinarily operate upon mind, but not as supernatural channels of divine grace, not as "necessary to salvation," and therefore not as essential to a covenant relation to God, to justification in His sight, and to salvation through Jesus Christ: and making the second, the invisible Church, to consist of that class of persons who, as some say, are predestined from all eternity to salvation; or, as others, have passed through violent agitations of feeling until they came out with the assurance that they are God's chosen people; or, as others still, turn suddenly to the conviction that they can be saved only by Christ, that they desire to be saved by Him, and that they submit to be carried on by Him to their salvation. In some such way, the doctrine of an invisible church on earth would give men proof of their being in that Church, and thus in a state of justification, and thus in the certain road to salvation, without any necessary connection of these great and precious blessings with the visible Church, its faith, its ministry, its sacraments, or its services.

The evangelical view of the Christian Church to which reference was before made, is the security the Bible holds out against all such errors, which the history of the dealings and dispensations of God's providence and grace proves to have been the fruitful sources of heresy, infidelity, and irreligion And it is a most invaluable part of those gracious dealings and dispensations, that in the substantially identical standards of the different branches of the Anglican Catholic Reformation, the Church is presented in its true scriptural character, as combining, in a union which God has established and man cannot innocently sunder, outward and visible means and pledges thereof, with the inward and spiritual grace essential to true piety of heart and life; as presenting duties necessary to be done, and with them, and as a part of them, the evangelical faith and affection whereby alone duties can be acceptable to God; as calling men to work out their own salvation, and at the same time meekly own the absolute necessity of that grace of God, and faithfully and devoutly seek, and endeavor to improve, that grace of God, whereby He works in them both to will and to do, of His good pleasure; as urging to the scriptural forms and acts and exercises of religion, as indispensable requirements, and at the same time warning against formality; as powerfully enforcing the religion of warm, earnest, and devout feeling and affection, and at the same time guarding against enthusiasm; as combining, as God's word combines them, in a union, in which man has no right to institute comparisons between their relative importance, the faith, the principles, the sacraments, the services, the piety, and the morality of the Gospel.

This system, a revival of primitive catholicism, has now been in operation for 300 years; and its history, compared with that of popery on the one hand, and that of protestant sectarianism on the other, can hardly fail to illustrate to the mind of the true christian, the power of God and the wisdom of God therein exercised for the promotion of His glory; the preservation and dissemination in in the world of pure and undefiled religion; and the happiest experiences of the blessings of that religion in individual hearts and characters. The same comparison of histories will also show a melancholy contrast in the simultaneous working of the Romish system, and of all those wearing the Protestant name, which have rejected, or lightly esteemed the Catholic faith and ministry, or failed to enforce the constant use of the primitive creeds, and of a scriptural and Catholic liturgy. In a word: the voice of God in the history of His Church and religion, has rarely enforced any truth more emphatically, than that the Anglican Reformed Catholic Communion has been His chief instrument of spiritual good to the sons of men, since it came out from Romish error and corruption, in the 16th century: nor has He left us without most salutary warning of the deleterious tendencies and influences of all the others with which it has been surrounded.

B. T. O.

For the Churchman.

Mr. Editor—Various have been my emotions, at different periods since our late Convention, in regard to the Protest of some of the Minority, blazoned in its bright colors before the world; and various the suggestions of my mind as to the treatment I should give that paper, and the feelings with which I should regard those who were kind enough to sign it. I am not one of those who believe it necessary or politic to write a public protest against every insinuation and malicious reproach whispered against me. I believe it better, *generally speaking*, to suffer patiently, if the will of God be so, quietly enduring the reproaches of men, and allowing one's conduct to act as a corrective and give the lie to misrepresentations. Nor am I one who looks to public opinion to justify my motives. Though dearly loving the esteem of my fellow-beings, I have been taught a higher principle of action than human approbation, having learned in early childhood the truth—"Thou *God* seest me;" and having been convinced by later experience, that, "vox populi" is not "vox Dei." I looked however upon the heavy charges against the individual characters of the majority, undeniably implied in the minority protest, as being sufficiently great to induce me to leave my general rule, and declare before the public my innocence. Such imputations as the following—that I had intentionally done a thing "pregnant with the most wide-spread and withering evils to the cause of religion."—That I was one who would inflict an "indelible disgrace upon the Christian Ministry."—Who would "commit an outrage upon the religious sensibilities of our people" and "recklessly defy the just indignation of the whole Christian world." These charges seemed too weighty to bear; and accordingly I sent *my* "protest" to a city paper which had published the minority protest. The Editor however refused it, on the ground that he did not wish to open his columns to the controversy. I rejoice now that he did so, since I find my brethren of the majority keeping still, and thus allowing charity to rule their hearts rather than an avenging indignation, and peace to maintain its sway throughout the Church, though it be at the expense of individual suffering. Not only therefore am I ready with my brethren of the majority to resign my claim to self-defence under the extravagant insinuations of "Certain of the Minority," but I am ready to go farther and clear *some* of the "Certain" from all fault in placing themselves in the position of despisers and false accusers. I honestly believe that blame is not to be attached to many who *were led* to sign the protest, but to those who *led* them to do so, because, their signatures were misused. *They* signed a protest intended for *one* set of resolutions, and that protest was applied to another set. And moreover to my own knowledge, that protest was signed by some individuals, before they read it.

Therefore, while I commend the silence manifested in regard to the serious imputations made. I say, let us still preserve quietness and stir up the fires of charity on the altars of our hearts. Let not only the protest remain where it has gone, to the threshold of oblivion, but let us drive the *motives* which animated some to sign it, to the immortal recesses of the same place.

PEACE.

October 15th, 1849.

To the Editor of the Churchman.

Church of the Good Shepherd.

Rev. and Dear Sir.—Allow me through the medium of your Journal, to invite the attention of Churchmen to a matter, in which I am sure they will generally feel interested. I allude to the free Church of the Good Shepherd, and its faithful and Self-denying Rector, the Rev. Ralph Hoyt. This little sanctuary is an upper room in a frame building in Market Street, at the junction of Monroe and Hamilton streets. All the seats are free. The collections are very little more than enough to meet the rent and other expenses. The balance, together with a salary of Two Hundred Dollars per annum from Trinity Church, makes up all the income that Mr. Hoyt can depend upon. The sale of his poems brings in something very limited, and exceedingly precarious. That Mr. Hoyt supports a wife and family on this slender income, keeping scrupulously out of debt, will astonish those of your readers who know not to what severity and self-denial many devoted servants of God in our midst, voluntarily and cheerfully submit themselves. He has labored in this parish with the most untiring self-devotion for several years. His character is remarkable for spirituality and deep humility. Were he ambitious, his natural eloquence would long ago have procured some more prominent and lucrative position, but like the Apostle, he "will very gladly spend and be spent" for that destitute parish.

The object of these remarks is not to solicit assistance for a struggling parish, for it will be seen that it sustains itself, but to bring to the notice of warm hearted Churchmen, one of our most laborious and deserving presbyters, who is too modest to speak for himself. I would affectionately request them to keep our little congregation in countenance by occasional visits, while they contribute a little of the abundance with which God may have blessed them, to procure a few of the comforts of life for one who devotes his whole time and strength to the poor. Mr. Hoyt is emphatically a "Catholic Christian." Those who enjoy his ministrations, have constantly placed before them, "the faith once delivered to the saints," as preserved in its purity in our branch of the Holy Catholic Church." The church is open for three services on Sundays, and also on Thursday evenings. Every service commencing at 8.

A few words in conclusion, on the poetry of Ralph Hoyt, presuming that most of your readers are more or less literary, I will be brief, as he has been already recognized by discriminating critics, as one of our best living Poets. He has an honorable place in Griswold's Collection. The literary press have warmly welcomed him without one dissentient voice. His poems have been lately collected in one small volume, entitled, "Sketches of Life and Landscape." It is published by George P. Putnam, 155 Broadway. Let those of your lady readers not already possessed of it, lose no time in adorning their centre tables with this volume, from one of the most pure, tender, and graceful of nature's own Poets.

New York, 1849. T.

For the Churchman.

Rev. Dr. Taylor—A Correction.

Mr. Editor.—My attention has just been drawn to an article in your paper of the 6th inst., in which under the editorial head, you say, "In one of the debates a charge was made by Dr. Taylor when referring to the Missionary organization of the Diocese—that Dr. Higbee had been the chief agent under the influence of party spirit, in removing a worthy and respected Clergyman (whom he named) from the Executive Committee, &c. &c."

"We now understand that upon referring to the records of the Missionary Executive Committee, it is found, that the charge referred too, in the charge of Dr. Taylor, namely, the removal of Mr. —— took place in September 1847—a time when Dr. Higbee was several thousand miles distant from this city."

Now Sir, without dwelling upon all the inaccuracies into which you have been led in your statement of the incident as it occurred, it will be enough for me to say, that, the information upon the strength of which I was speaking—(and which, as I distinctly stated, had come to me from a respected member of the Convention, then standing near me) did not refer, so far as Dr. Higbee was concerned, to any change which had been made in the year 1847, but it did refer to the removal of the REV'D WILLIAM RICHMOND, from the Missionary Committee of the Diocese, at the Convention of 1844,—the same Convention at which the Rev'd Dr. Higbee introduced his memorable resolution to nominate the Trustees of the General Theological Seminary by *Ballot*.

You must also, Mr. Editor, permit me to draw your attention to another paragraph of this same editorial article, in which you have introduced the name of the HON. LUTHER BRADISH, as being appended to a certain "Report," warmly commending the "impartiality and judgment with which the affairs of the Missionary Committee had been managed."

It was perhaps under my advice, that Mr. Bradish, refrained from publicly withdrawing his name from that "Report" as soon as it appeared in print, and therefore it is incumbent on me, now that the matter has been so pointedly alluded to, both in the Convention and in the Churchman, to state, in justice to Mr. Bradish, that the Report was not submitted to him until after the rising of the Convention at which the Committee was appointed. He at first objected to signing the Report upon that and other grounds, but when his love of peace was appealed to, he took his pencil and cautiously marked for erasure those passages in which allusion is made to the impartiality of the Missionary Committee, saying, at the same time, that whatever might be the truth upon that point, yet, as no investigation had been made into the proceedings of the Missionary Committee, he could not in this way testify to that, of which he had no knowledge! *With these exceptions*, he signed the Report;—and it was with deep feeling that he afterwards expressed his surprise to find that Report in print, with his name as one of the signing Committee, without the slightest allusion to the exceptions he had so carefully noted.

Very respectfully, I am Sir, &c.,

THOS. HOUSE TAYLOR.

The Rev. William Walton, A. M., Editor of the Churchman.

We would say in justice to ourselves, that the facts stated in the P. S. to our Editorial of October 6th, were communicated to us by a friend, in whose assurance of their accuracy we placed the fullest confidence. We very cheerfully admit the communication of Dr. Taylor, to correct the misunderstanding; which seems to have taken place. In reference to the use of Mr. Bradish's name, we took the document as it stood at the end of the Journal of last year without any suspicion that it had been appended with a restriction, and thought it very creditable to the gentleman that he had signed the Report. We are sorry we were mistaken.

For the Churchman.

The Diocese of New York.

To the Right Reverend Father in God, Philander Chase, D. D., Bishop of Illinois.

RIGHT REVEREND SIR:—Another year having brought round the Convention of the Diocese of New York, its present unhappy and imperfect condition is naturally forced afresh upon the recollection of all who are interested in the welfare of Zion.

You will probably remember when you see the signature, that I am not immediately connected with your branch of the Church Catholic, but I will not fear your asking, what right I have to interfere in the matter, because, as an aged Prelate, you must have often felt the force of that declaration of the Apostle respecting the Church—"the Body of Christ," "And whether one member suffer, *all the members* suffer with it!"

I address *you*, Right Reverend Sir, because as the senior Bishop of the Church in the United States, it seems proper that the first authoritative step towards the relief of the Diocese of New York from its present oppressed state, should be taken by yourself; and because, as your venerable years proclaim, that you must, ere' very long, be called to render an account of your high and awful office, I would hope that you are so prepared by the pure and charitable Spirit of Christ for a blessed entrance into His presence, as to be able now to review all the circumstances connected with the late trial of the Right Reverend Father in God Benjamin T. Onderdonk, D. D., Bishop of New York, uninfluenced by that party and wrathful feeling which perhaps might at the time have unwittingly influenced even your judgment, venerable sir, for you know the Church teaches us that "this infection of nature doth remain, yea in them that are regenerated."

I wish then to draw your attention first, to the fact that, The Bench of Bishops in the U. States are at the present time inflicting a grievous wrong upon the Diocese of New York, by forcibly and arbitrarily, without its own consent and beyond the power of its own control, depriving it for an uncertain and indefinite period, of tho care and superintendence of a Bishop of its own; thereby placing it under the guidance and control of a committee of presbyters and laymen; a mode of government which is nowhere recognized in the Bible, and to which therefore, no peculiar unction of the Holy Spirit is in any way promised! An act of Episcopal oppression this, which, so far as my limited knowledge extends, is unparallelled in the annals of the Catholic Church!

I am sure, sir, that you would not wish to enter the eternal world without first having the solemn conviction that you had done everything in your power to remedy so unscriptural a state of things; especially as it was your unhappiness to be one of the principal agents in bringing this unfortunate diocese into this very sad condition. For if a Bishop be one of Christ's most important legacies to His Church, then to be deprived of one for years together must be a fearful injury; and no one can have better opportunity than yourself, Right Reverend sir, of knowing that the transient visits of Prelates whose own dioceses demand all their care, can by no means make up the loss.

That for this *act of oppression* against the Diocese of New York, the House of Bishops is alone responsible, is clear from the character of the sentence passed upon their Bishop, which is, *indefinite suspension.* Now, so long as the Bishop is only "suspended" his Diocese cannot elect another, however they might desire to do so!—and it is the House of Bishops only who are competent to reverse the sentence, or to increase it to "degradation;" by either of which the Diocese would be again restored to its scriptural and Catholic integrity. What makes the wrong done to this Diocese yet more glaringly unrighteous is, that the trial and condemnation of their Bishop was entirely unsought by its members as a body!

I am aware that it was always hoped by many of those who sentenced the Bishop of New York, that he would *resign* the episcopate, and that in this way his Diocese would become free to choose a successor. But, venerable sir, was it justice to that large and important portion of the flock of Christ to leave them at the mercy of a man whom a majority of his judges had declared to be so vile as no longer to be fit to have the rule over them? Ah, sir! surely their expecting such an act of self denial from Bishop Onderdonk is proof that his episcopal brethren could not really have believed him to be the fallen man they professed to have supposed him! And yet on the other hand, if innocent, it was surely probable that he might feel that to resign would be giving place to the devil, (false accusations, at least most uncharitable constructions); and thereby encourage the evil one again to stir up false accusers against the brethren. Or, under the circumstances, it might have been supposed probable, that he would suspect that the chief motive for his accusation and condemnation was to be found in the exception they took "against him concerning the law of his God," and that therefore to resign would be to enable his enemies to give, through him, a deadly thrust at what he considers the purity of "the faith once delivered to the saints." But, however these things might be, it is evident that all law forbids that the innocent shall unnecessarily be made to suffer with the guilty; much more does this hold with respect to a large body of the Church of Christ, and one who is judged to be an unfaithful pastor; I contend therefore, that a legal, moral, religious, and very bitter wrong has been done to the innocent diocese of New York in thus *heedlessly*, cruelly, and unrighteously confounding it with its supposed guilty Bishop.

But pardon me, Right Reverend sir, if in the next place I state that, *The American Bench of Bishops stands before all the world, self-condemned in this matter*; for that they have recently passed a canon to the purport, that hereafter no bishop shall be subject to "indefinite" suspension! Why surely, surely, Fathers of the Church of God in the United States! what will be a *wrong* either to the Church or the individual to-morrow, cannot be *right* to-day! O my Fathers, how painful an evidence does this afford that you are conscious of having acted in the late "trial" with unrighteous severity! or at least with a want of holy wisdom! But if so, will you then, ye humble Fathers of the Church, be too *proud* to undo, as far as in you lies, so serious, so fatal an error? O, I would fain hope not!

Permit then, an humble presbyter, to suggest even to his Fathers in Christ, that the first thing to be done is, *to determine, at all hazards, to do right!* A grievous injustice has been done, as I have shown, by your means, to the Diocese of New York; this *must* be undone, if you would not be found, it may be, with the blood of souls in the skirts of your garments. You, many of you, I doubt not, from whatever cause, believe Bishop Onderdonk unfit to resume the powers of the episcopate; be it so; but remember this is not the only, nor at the present time the most important question; we are not to do evil that good may come! But it is an evil, and a most unrighteous oppression, to deprive an innocent diocese of its bishop for an unlimited series of years;—this *sin* therefore *must* be got rid of, if you yourselves would be pure in the sight of God; even though the painful alternative were to restore a very faulty bishop to his diocese. May not then a special session of the House of Bishops be called, and the case of the Bishop of New York be again reviewed; and, if a righteous and charitable equity requires it, may not the Bishop be fully "degraded"; or, if his judges tremble thus to crush their brother, remembering the day when they shall with him stand side by side, to be all judged at another tribunal; then, what is to prevent their revoking a sentence which, by their own late canon, they have themselves declared to be unjust? And thus by one or other of these methods relieving the Diocese from its state of unholy oppression. And this last, the restoration of the Bishop, might be conscientiously voted for by those of his brethren who are far from believing him innocent, on the plain and avowed ground that they can no longer consent to do evil that good may come, by continuing to oppress through the tyrannical exercise of episcopal power, the innocent for the sake of punishing him whom they esteem as guilty.

Another reason for urging a review of the bishop's case, arises from the fact that while his friends say that additional proof of his innocence can be adduced; I have heard it said on the other hand, that *there are matters of accusation which are perhaps worse than any that were brought forward on the trial*, and which make his restoration utterly impossible! But surely sir, this method of dark insinuation cannot be the justice of the American Church? For, first, this stabbing of a man in the dark, much more a chief ruler in the Church of Christ, would disgrace a pagan! And, secondly, who that had one spark of love to the purity or peace of the Bride of Christ, would permit her to suffer as she is doing in the Diocese of New York, when, if these insinuations are not damnable falsehoods, they know those things of its guilty head which, by causing his instant and unquestioned removal, and so enabling the Diocese to elect a holier chief, would at once restore peace within its distracted borders!

Permit me then, Right Reverend sir, most respectfully to remark in conclusion, that it is due to the character of the American Bench of Bishops, due to the holy rights of the oppressed Diocese of New York, due to Bishop Onderdonk himself, and above all due to the honor of Christ, who Himself established Apostolic Episcopacy, that the said Right Reverend B. T. Onderdonk should without further unjust, unscriptural, and ruinous delay, be at once, either restored to his Diocese, or altogether degraded from his high and holy office.

I have the honor to remain, with profound veneration for your sacred office, Right Reverend Sir, Your obedient humble servant in Christ,

A CATHOLIC.

Canada West, Oct. 8, 1849.

WE INSERT with the greatest satisfaction, the above able, sympathising, and forcible document, and hope it will meet with the attention it deserves. We rejoice at receiving all such communications, not only because they are evidences of a community of sentiment and interest between neighboring branches of the one Catholic Church, but because they show the feelings with which the sentence on our beloved Diocesan is regarded.—We have received many other assurances of the same kind from different quarters of the Colonial Church. We must dissent however, from the dictum that the Bishops could "increase the sentence to degradation." This would be contrary not only to the general principles of justice and equity, but also to the 2d Canon of 1847, which gives them power only to remit or to modify—as our reverend brother will perceive, we think, on referring to it.

THE CHURCHMAN.

New-York, Saturday, October 27, 1849.

Pastoral Letter of the Bishop of ~~South~~ NORTH Carolina.

In offering some remarks on the above letter, we are deviating from our wonted rule. When the Bishops of the Church speak officially we do not think their productions, generally speaking, are subjects of criticism or censure. The Bishop is discharging a sacred duty to the people of his charge; if he teaches them heresy, or unsound doctrine, he is amenable to the authorities of the Church, his peers in office; and the Church has provided a remedy—a presentment in due form, and trial by them. If he is not thus amenable, no one has a right to interfere, or prescribe what he shall say and what he shall teach. Whatever may be the rights of newspaper editors and the "religious press," such a power is given them neither by Scripture nor the Church. Whether they dissent, or not, they have no right to sit in judgment on the *official teachings* of their ecclesiastical superiors.

In the case before us there are additional reasons why we should have preferred to remain silent. It is clear that the Diocese of North Carolina is by no means in a harmonious condition. We are not going to give rumors, but shall rely upon authentic documents. At the late annual Convention held at Salisbury at the close of May last, the very respectable "Committee on the State of the Church," consisting of the Rev. Drs. Mason and Drake, and Rev. Messrs. McRae, Forbes, and Huske, presented a report, which stated, among other things, that they deplored the existence of great agitation and alarm arising from the impression that doctrines had been preached not in accordance with the Liturgy and articles of the Church, and that unauthorised ceremonies and practices had been introduced. The Committee did not assert that such doctrines had been preached, or such practices introduced; they only expressed their conviction that the greater part of the clergy were entirely opposed to such departures from the doctrines of the Church and the introduction of such practices, and still less tolerant of those who violate the rubrics. They also mentioned the suppositton that a Society had been formed in the Diocese at variance with the spirit of the Church, if not with its laws, and that they had been assured that no such society at present existed.

A charge was also read from the Bishop expressing his determination "to hinder the inculcation of any doctrine or the introduction of any practice not in strict accordance with the Liturgy of our Church, as illustrated and defined by those standards of interpretation authorized by the Church itself"; and also stating that it was his "conviction that the Book of Common Prayer, our standard of Doctrine, Discipline, and Worship, does not authorize any clergyman of this Church to teach or enforce *auricular confession* as necessary to salvation; and that the only confession it authorizes is the voluntary confession of the penitent," as in the exhortation to the Holy Communion. These documents will be found set forth at length in the Churchman of June 30th.

No sooner had these documents appeared than they were made the subject of much indecent exultation and reviling in various *religious* papers, professedly of our communion, while the course pursued appeared somewhat perplexing even to the best friends of the Bishop of the Diocese.—They did not then know, what now is declared to have been the fact, that the painful disorder to which the Bishop is providentially at times subject had at that time prostrated him on a sick (which might have been his dying) bed, and incapacitated him for the exercise of clear thought and resolution. In this helpless state rumors reach his ear of certain "intended action in the convention in regard to his own views and teaching." Two of his presbyters are sent for, and after some brief consultation the charge in question was dictated, with the express condition, however, "that no resolution should be passed in the convention implying its right, either directly or indirectly, to affirm what you as a diocese hold, in regard to doctrine, discipline, or worship; or what in respect of these points the clergy are bound to teach." He also expressed his intention of addressing his Diocese at length when he should have strength to do so. He complains, however, that this condition was not observed, that resolutions were passed inconsistent with it, and that his charge was represented as a surrender of principles and views which he dearly cherished. We make no doubt that this unfortunate result was caused by misapprehension or inadvertence coupled with the sad state of the Bishop's health; and every good friend of the Church must regret that he has found it necessary to speak with some severity on the action of the convention. Still we must express our conviction that he is perfectly correct in his view of this part of the subject; that the convention had no right to act upon vain surmises and vague rumors, without any tangible written evidence (which certainly does not appear in the journals,) much less to pass resolutions approving or disapproving of the teaching or conduct of the Bishop, without any request or permission from him so to do. Such action is unwarranted by the written law of the Church, as the extracts from his letter in our last number clearly shew, and is grossly at variance with those great Catholic principles by which she professes to be governed; however much it may be applauded by the veterans of Puritanism in our midst, or by recent recruits to their banners. "Into their assembly, mine honor be not thou united."

When the Bishop's health was sufficiently re-established, he sat himself down to the difficult task of addressing the Clergy and Laity of his charge, and the result is the able, decided, and affectionate Pastoral Letter before us. It consists of several parts: The existence of great agitation and alarm in the Diocese, and the alleged grounds thereof; the action of the convention thereupon; the actual state of the Diocese, including the consideration of Doctrine and Ceremonies and the "Order of the Holy Cross"; and finally his reasons for his present course and conduct. The whole Letter contains nearly 80 printed pages, and of course our remarks must on some points be very brief.

That there has been some ground for suspicion and alarm in the diocese (whether just or not is another question), it would be useless to deny. In our opinion the institution of the "Order of the Holy Cross" was just the thing in these days of ecclesiastical agitation to make a disturbance. We suspect that very few of the clergy or laity of the Church knew anything of it at all, except perhaps by distant allusions to it in papers of very questionable veracity; and the appearance of secrecy and caution which it involved would give the alarm to those who, not of it, had become acquainted with its existence. The language of Bishop Ives (see the communication of "A Presbyter," on the 1st column 2nd page of our last) is not calculated to give us any very high ideas of the wisdom or discretion of its members. The same *self will* which impelled them to resist the guidance and counsel of their ecclesiastical superiors, to whom they owed canonical obedience, might lead them to boast indiscreetly and enigmatically of their connection with this new order, and of the wonderful pledges and vows by which they were bound. This would be quite enough to frighten susceptible people out of their senses.—We must say, too, that the conditions of membership, as given by Bishop Ives, appear to us objectionable, as calculated to embarrass the conscience, and interfere with the claims of Diocesan authority. We are not expressing any opinion as to the consent of the Bishop to admit the formation of such an institution in his diocese; we are merely dealing with the fact of its existence, and must candidly say, we are sorry for his sake and that of the Institution at Valle Crucis that it was ever formed, and we are happy to believe that it has no longer any existence.

Another ground of complaint is the introduction of practices not authorized by the Church. On this point the Bishop replies very ably and triumphantly; and shews that some of those who are loudest in their complains do themselves violate the rubrics—as for instance, those relating to the giving out of the feasts and fasts; the placing of the bread and wine on the holy table, *after the Offertory*; the due observation of Lent, all *Fridays*, and other days of abstinence and devotion; and many other points *expressly* commanded by the Church. The Bishop also declares that "unusual bowings and crossings, and lighted candles in the day time," are novelties unknown to him, and yet these are some of the things which have caused agitation and alarm! He also declares that there is a great and increasing reverence for sacred things in the Diocese, and we are glad to learn that the practice of hiring the clergyman *by the year* has become much less usual. On this point we would observe, that while the Bishop has no power to authorize practices or customs in violation of the rubrics or other parts of the Prayer-Book, as for instance, the omission of the Ante-Communion service, yet that there are many things which it rests with him to tolerate or not as he in his discretion may see fitting. Those over whom he has the charge, be they priest, or deacon, or laymen, should rejoice to follow the godly monitions of their Diocesan, when he is lawfully giving his sentence as a Chief Pastor in the Church of God.

But we now come to the grand points of the Letter, the recommendation of private confession, and the assertion of the necessity of Priestly Absolution. His teaching on this point has been called by some of the editorial fraternity downright Romanism; by others it has been denounced as flagrant heresy. The former cry comes from such as are very anxious to make out a case to justify the slander and calumny of by-gone days—the cry of heresy comes from those who deny Baptismal Regeneration and the Apostolical Succession as taught in the Prayer Book. Weighty critics they! but such is the wickedness of human nature, that scatter where you please the seeds of malignity and falsehood they always find a congenial soil.*

Before we proceed to an examination of the Bishop's teaching, let us ascertain what the Roman doctrine is. As the Bishop quotes largely from the 6th Book of Hooker's Ecclesiastical Polity, we shall do the same, since we find several statements in it, which will be found serviceable.

The doctrine of the Roman Church is thus stated by Hooker (Vol. 3, p. 58, B. 6, ch. 4, 14, Keb. Ed.):

"1. The only remedy for sin after Baptism is *sacramental penitence*. 2. Confession in secret is an essential part thereof. 3. That God Himself cannot now forgive sin without the priest. 4. That because forgiveness at the hands of the priest must arise from confession in the offenders, therefore to confess unto him is a matter of such necessity, as being not either in deed, or at the least in desire, performed, excludeth utterly from all pardon, and must consequently in Scripture be commanded wheresoever any promise of forgiveness is made." Again, as to the *judicial* power of Absolution—"Our Lord and Saviour, they say, hath ordained his priests judges in such sort that no man which sinneth after baptism can be reconciled unto God by their sentence. For why? If there were any other way of reconciliation, the very promise of Christ should be false in saying, 'Whatsoever ye bind on earth shall be bound in heaven, and whosesoever sins ye retain are retained.'" (B. vi., ch. 6, 2, p. 91.) Again as to the necessity of Confession—"They bind all men, upon pain of everlasting condemnation and death, to make confessions to their ghostly fathers of every great offence they know, and can remember that they have committed against God." (B. vi., ch. 6, 7, p. 102.) Again: "They hold the private discipline of penitency to be a sacrament, absolution an external sign in this sacrament, the signs external of all sacraments in the New Testament to be both causes of that which they signify and signs of that which they truly cause." (B. vi, ch. vi, 10, p. 107.) Again: "Attrition they define to be grief proceeding from fear without love; and to these they say absolution doth give that contrition whereby men are really purged from sin." (B. vi., ch. vi., 13.)

Such we believe to be a fair view of the Romish doctrine on this point, and to convict Bishop Ives of Romanism, it must be shown that he holds the same or equivalent language, and teaches the same views. It is not enough to isolate some one or two of his expressions, and by means of a poetic imagination or the unscrupulous use of sophistry, to say that he means to inculcate the deadly errors of Rome in a more palatable form. The Bishop has declared that he means to teach faithfully the doctrines of the Prayer Book, and surely, unless the contrary can be demonstrated as with a sunbeam, we are bound to believe his declaration, and where his language is doubtful give him the benefit of the doubt.—Some sprightly scribes have treated him as if he were already a convicted criminal.

Now as to Confession—"*Private Confession* is not regarded," he says, "by our branch of the one Catholic Church, as generally necessary to salvation," and hence, as in the primitive Church is left to the voluntary action of individuals under *contrition*, moving them thereto; yet as priestly absolution from all deadly sin, after baptism is regarded necessary, it becomes a question for each one to determine, how far the effects of such absolution may or may not depend upon this kind of confession. What the Church has not enjoined as necessary, may become so, however, by the moral state of individuals." p. 51.

We have quoted thus much, that we might not seem to disguise the teaching of the Bishop, now without examining how far he is right or wrong as to the nature of absolution, it is plain there is at once a striking difference between the necessity of confession in his view and that of the Romanists. With them it is a part of the Sacrament of Penance, and is essential to salvation; with the Bishop it is a *mere voluntary act*. It is not a sin to neglect it; it does not put the person under the condemnation of God; it does not expose him to the censures of the Church. The Bishop sets forth subsequently the advantages of the practice and the danger that may arise to the soul from an inadequate or feigned repentance, but the arguments he uses are those of persuasion and exhortation only. He fears that persons come to the Holy Communion in a state of deadly sin, in spite of the warning in the Service, and thus "eat and drink damnation to themselves." This is truly a frightful thought, and yet the fact was admitted by some of the opponents to the proposed change in the Constitution, at our late Convention It was said boldly that wicked men came to the Holy table, and that the reception of the Eucharist was no test of character. Now it is this lamentable fact, probably existent in North Carolina and in every Diocese of the Union, as well as in New York, which prompts the solemn earnestness in the Bishop's address. He embraces in his mind's eye and in its full extent the state of those who are thus destroying themselves both soul and body for eternity, and brings before them this means of deliverance from danger. By seeking the counsels of their spiritual guide, the conscience might be awakened, the reason enlightened, the hatred of sin excited, the love of God awakened in the heart—they would ask with anguish and dread, men and brethren what must we do," and pursue with tears and toil the rough and stern but salutary way of Gospel penitence.

[To be Continued.]

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* Of course w do not mean that to express on the doctrinal question an honest difference of opinion from Bp. Ives is in itself wrong. The Gospel Messenger of last week does so with much candor and courtesy.

☛ Owing to the crowded state of our columns we are compelled to omit several advertisements.

We have been requested to give the following statement an insertion in the "Churchman" and do so with the utmost cordiality. The earnestness and self-denying disposition of the parishioners have been abundantly shown by the fact that three fifths of the amount required have been raised by the little band of Churchmen themselves; and having done their utmost, they now appeal for aid from abroad, to enable them to complete their undertaking. It will be seen from a careful perusal of this paper, how much depends upon their success, and we trust that those of our readers and others, who have the means, will also have the disposition to give a helping hand.

St. Paul's Church, Jackson, Michigan.

STATEMENT BY THE VESTRY.

This Parish was organized in the winter of 1838-9, there being then but two male and five or six female communicants; the village of Jackson, then comprising about seven or eight hundred inhabitants. During the year following, the Rev. Charles Fox was stationed here as a missionary, the parish paying him at the rate of four hundred dollars a year, during which time he rendered us very efficient service, and the interests of the Church here were apparently placed upon a permanent basis. A small church edifice was erected, sufficient for the wants of the parish at that time—and a number of communicants was added to the Church.

Mr. Fox was succeeded by the Rev. Edward Waylen, who, however, remained with us but a short time—and in May, 1842, the parish was supplied by the Rev. C. W. Fitch, now of the Diocese of Ohio. Mr. Fitch retained the pastoral charge of the parish until the first of June, 1847, the parish containing a Missionary Station until he left. (with the exception of an interval of about two years) Since which time it has been self-sustaining, and has paid a salary of five hundred dollars per year.

In August, 1847, the Rev. Daniel T. Grinnell, our present much esteemed Rector took charge of the parish. We now number about eighty communicants, and the population of our flourishing village has increased to about twenty-five hundred inhabitants.

Our village is located eighty miles west of Detroit, and is the County Seat of Jackson County. It occupies a central position in the State, and it is of paramount importance that the Church should be well grounded here.

Although the number of our Communicants has so increased, and although the population of our village has increased three-fold, and is continually increasing, yet since about the year 1843, our congregation has not increased in numbers. This is owing to the fact that all the Slips and Pews have been occupied, and we are unable to provide sittings for numbers who would otherwise come in, numerous applications being received every year. Great numbers who might otherwise be brought into the Congregation, and eventually into the Church, are thus excluded, and either do not attend any place of worship, or become identified with the different sects about us.

There is no way in which this evil can be corrected except by the erection of a large and more commodious house of worship, and in this way alone can the interests of the Church in this heart of Michigan be advanced.

For two years preceding the close of the Ministry among us of the Rev. Mr. Fitch, it was an object of great solicitude with him. He saw we had not room adequate to the *growing wants* of the parish, and he made many efforts to contrive a way in which such deficiency could be supplied.

It was evident, however, that such a house as would suffice for the increasing population of the place, could not be erected for a less sum than about $5000—and it was impossible to raise any thing like that within the Parish. No definite action was therefore taken in the matter until the winter of the present year, when the Vestry, deeming longer delay a positive neglect of duty determined to make an effort with a view to the erection of a church the present season, and a subscription was circulated for that purpose. The amount subscribed, however fell so far short of the required sum, that the commencement of the building was postponed for another season.

Our subscriptions now amount to the sum of about $2500—and we will be able to increase them in this place to $3000. And in order to make up the required sum, and seeing no other way in which it can be done, the Vestry concluded to request their Rector, the Rev. Mr. Grinnell, to solicit aid from Churchmen, kindly disposed, in the more settled parishes in the East—where the ordeal of an early settlement has been passed. He has consented to undertake the duty, and we hope and pray, and that with great confidence, that his mission will be successful, relying as we do upon a meritorious cause, and the spirit of open handed liberality, which has heretofore characterized our brethren at the East, in reference to other, but no more needy parishes.

Jackson, Mich. Sept. 18, 1849

Samuel Higby,
Levi J. Burr, } Wardens.

Guy Foote,
Sam'l. H. Kimball,
Chas. W. Penny, } Vestrymen.
Henry A. Hayden,
John Sumner.

Extract from a letter of Bishop McCoskry to the Rector of the parish.

"It gave me great pleasure to hear of the noble effort made by the members of your parish to erect a suitable building for the worship of God. No one who knows their circumstances could have expected more from them, and I feel confident that our friends at the East will aid you and them in the effort they are now making. You have my free authority to go to the East on your benevolent errand, and I trust that your application will not be in vain.

Jackson is one of our best and most prosperous villages, and the Churchmen there deserve aid, for they have been foremost in every good work. I know of no parish in my diocese that stands so pre-eminently distinguished in this respect, and I would therefore most earnestly ask Churchmen to aid you."

The Rev. Mr Grinnell will visit the city in a few days, and will give Churchmen an opportunity to aid his people in their efforts to build a house of worship adapted to the wants of the Parish.

Foreign Intelligence.

The arrival of the Niagara at this port on Friday morning, 19th inst., has put us in possession of our usual files.

An address had been published by the Pope, instituting a Council of State, and a *Consulta* for the Finances: confirming the appointment of the Provisional councils, to be charged with the local interests of the province, its interior administration, &c.: promising an extension of the franchise as far as regards the local interests of the communes, while in the electors of municipal councillors regard will be had to property. It promises reforms and ameliorations in the judicial order as well as the civil, criminal, and administrative legislation. It also promises a general amnesty, with the following exceptions: The members of the Provisional Government, of the Constituent Assembly who have taken part in its deliberations, the chiefs of the Triumvirate and the Government of the Republic, and of the military corps, all those who having formerly enjoyed the amnesty granted by His Holiness had broken their word, and all those who have committed other crimes punishable by law in addition to political offences. This had occasioned much dissatisfaction; the cardinals for a time dared not go into the streets, for fear of insult, and even some of the French soldiers were put under arrest for tearing down the manifesto and amnesty. At the last accounts, however, quiet prevailed.

The Archbishop of Bologna had published an edict for the due observance of holydays, and the abstinence from servile work thereon.

Comorn is reported to have surrendered on the 27th ult.

Affairs look warlike between Russia and Turkey Prince Radzivill, the special envoy of Russia, had made his demand for the immediate surrender of the Hungarian and Polish refugees, which the Sultan had peremptorily refused. The Prince had left for St. Petersburg, and the Russian minister, M. de Titoff, had suspended relations with the Porte. France and England had addressed jointly an energetic note to Russia, and it is said would severally despatch strong squadrons to the Bosphorus. Turkey is preparing for the worst; 100,000 men are concentrated under the walls of Constantinople, and 12 sail of the line, with several steamers fully equipped for war, are lying in the entrance to the Black Sea.

The Cholera is rapidly disappearing from all parts of England, as well as all parts of Europe, where it has raged so long and fearfully. The total deaths in England from Cholera, since the 17th of June last, is stated at upward of 13,000.

The Archbishop of Canterbury had appointed the 5th *or* 10th of Oct., as days of humiliation in the parishes of his diocese where no such day had been hitherto observed. He had declined doing so for his Province, on the ground of want of authority, and of interference with the royal prerogative. There was a rumor afloat that he had written to the Queen recommending the appointment of a National Fast Day, and that no notice had been taken of the letter. This however we consider unlikely. He had also held his Primary Visitation on Thursday the 27th September, and delivered a charge, a report of which is given in our English namesake, and which we intend to publish hereafter.

It seems the Dean and Chapter of Bristol Cathedral persist in setting the judgment of the Bishop at defiance. The Mayor and about 100 other most respectable citizens of Bristol had presented a memorial to the Bishop, complaining of the changes, and praying him to enforce his decree. The Bishop had returned a very courteous answer, stating that if necessary he should take legal measures to enforce his decree, but that he hoped the Dean and the *bare* majority who were resisting his authority would have the good sense to retract their opposition. He says of the Dean—"I cannot believe that he will choose to continue an unseemly contest, in which even success would be unattended with credit or advantage, and which is unbefitting his dignified station and deservedly high character. Besides, he must be conscious that it is difficult to uphold due subordination and discipline in any establishment, the heads of which themselves act an example of resistance to the superiors."

From some specimens of sophistry contained in the Epistolary correspondence of the "Record," we infer the Pseudo-Evangelicals will not secede in any great numbers, even though Sir H. J. Fust's masterly decision should be confirmed. We always thought they would come to the conclusion that "the better part of valor is discretion."

The Scottish College of Bishops had promulgated the decision they had come to in the case of the appeal of Rev. S. Allan, of Aberdeen, from the judgment of his Bishop.

They hold that his contumacy cannot be purged until he has expressed distinctly his penitence and made an humble application to his Ordinary, whom he has offended, with a promise of future obedience. They have prescribed a form to the above effect, which he is to sign. On his so doing they judge, that after the expiration of three months from the date of his apology and petition he be instituted by the Bishop of Aberdeen in the Incumbency of St. Andrews.

The Post-Office authorities in London have made arrangements for a large increase of Sunday work, in order "to facilitate the arrangements" with the provincial offices. The *Morning Herald* says that at present scarcely any bags arrive on Sunday morning, whereas on the 14th October, when the new plan is to commence, 650 bags would have to be opened, examined, sorted, &c., and at least 50,000 letters forwarded. Instead of *six* more than 100 *persons* will have to be employed This has called forth very indignant comments from the respectable part of the Press.

REPORTED SAFETY OF SIR JOHN FRANKLIN'S EXPEDITION.—We copy the following important item, the one from the London Times, and the other from the Commercial Advertiser of this city. Coming from two different and independent quarters, we have good ground to infer that the reports are true, which we most fervently pray may be the case—

"*News from Sir John Franklin's Expedition.*—A communication from the Lords of the Admiralty under date of October 4th, says that hopes are entertained that the news brought by Capt. Parker, of the True-Love, arrived at Hull from Davis's Straits, of Sir John Franklin's ship having been seen by the natives as late as March last; beset by the ice in Prince Regent's Inlet, is not without foundation. From the same source reports have been received that Sir John Ross's ships are in the south of Prince Regent's Inlet, and that the vessels of both expeditions are safe. This hope is somewhat strengthened by a telegraphic message to the Admiralty, since received from the Mayor of Hull."

From the New London Chronicle.

Interesting and probably Important News from Sir John Franklin.—Capt. Chapel, of the bark McLellan, of this port, from Davis's Straits, whose arrival we announced yesterday morning, furnishes information which will be read with interest in the United States, and indeed in every part of the world. About the 1st of August, while the McLellan lay in Pond's Bay, an indentation of Baffin's Bay, in lat. 73, lon. 72, the natives of the coast came on board the Chieftain, an English whaleman, and gave information by signs that two large ships were then lying in Prince Regent's Inlet, and had been there fast in the ice for four seasons; and being asked with regard to those on board, whether they were dead or alive, they replied in the same way that the crews were not "asleep," (that is, not dead,) but were all well. It was considered by the Englishman and by Cap. Chapel, that the ships of Sir John Franklin were clearly meant.

The Englishman landed at Cape Hay, some distance from Pond's Bay, a quantity of coal and provisions with which his ship was furnished by the British Government, for the use of the long missing ships, if they should chance to come there, as they would be obliged to do on their return to England. This is certainly the latest news from that quarter, and there is a possibility, perhaps a probability, that the commander of the unfortunate expedition and his crews are still alive. Heaven send that it may be so.

We give the following items as to the recent Roman Catholic Council at Paris:

COUNCIL OF BISHOPS AT PARIS.—L'Univers gives the following information respecting the religious council shortly to be held [now in session] in Paris. It guarantees the correctness of its information, and publishes it to put an end to the numerous erroneous notions which have been spread abroad respecting the Council, and the comments which have been hazarded upon them:

"The council is convoked for Monday, 17th of September. Its meeting will take place in the Seminary of St. Sulpice. The Bishop of the diocese of Paris is alone intended to take a part in it. The Archbishop of Chalcedon may, perhaps, also be present, as well as two bishops of a neighboring diocese, who have requested to be allowed to assist at this first meeting of their colleagues. Amongst their clergy will be found vicars-general *(grand vicaires)*, theologians introduced by the bishops, and delegates from provincial chapters. The superiors of congregations, whose residence is in Paris, will also be invited. There will be no public ceremony. The Pontifical rites will be duly followed. The time will be divided between prayer and the labors of the council; all will be done with the deepest reflection, and with the gravity consistent with the Church. No vain discussions; above all, no political ones. No time will be lost in idle words, for, in the space of eight or ten days, the following subjects are to be taken into consideration:

"1. Profession of faith; provincial councils; periodical meetings to be settled; diocesan synods; reports of the Metropolitans and Suffragans of the bishop; the canons; the rectors and vicars; the priests.

"2. Uniformity of discipline to be established in the diocese; project for provincial statutes; provincial catechism.

"3. Officers of the diocese; infirm priests; interdicted priests.

"4. Ecclesiastical studies; faculty of theology; examination of a project of reorganization; seminaries, institutions, and free schools; Carmelite schools.

"5. Questions of the immaculate conception; examination and condemnation of some contemporary errors.

"The whole of these subjects will be examined by distinct bodies of the council. The votes on them will be taken by the general body. The decrees will be promulgated by the bishop alone, in session, and with the usual solemnities."

A later paper gives the following account of the opening of the Council:

The Council convoked by the Archbishop of Paris commenced its sittings in the chapel of the religious seminary of St. Sulpice. After having heard mass, the members formed themselves into small groups, or as they are called, congregations, to examine the questions which are to be resolved afterwards by the general congregation. No exterior solemnity attends the sittings. Every thing is conducted with the greatest simplicity. The following interesting details are given by the Chronicle correspondent—

"The Council of Bishops held its first sittings on Monday, in the chapel of the religious Seminary of St. Sulpice. A private conversation took place in the morning of that day, to verify the claims of those desirous of attending, to regulate the order of the proceedings, and to name the theologians who were to be present. The same aame day, et three o'clock, the first general congregation took place, when the Archbishop of Paris delivered an address, indicating the objects of the council. Three decrees were then read, De aperiendo synodo; de modo vivendi in concilio; and de professione fidei, which were to be promulgated at the first general sitting. That sitting was held on Tuesday, with much solemnity. Mass was said by the Archbishop of Paris, in the sanctuary being placed the fathers of the council in full canonicals—Messgrs. de Meaux, Versailles; Blois, Orleans; and the delegate of the Bishop of Chartres, whose great age prevented his attending in person. Several other bishops were also seen in the sanctuary, some of them, as those of Lens and Troyes, had come of their own accord, to be present at the proceedings, and others, like two Irish prelates, had been invited to attend. The members of the Chapter of Notre Dame de Paris were seated on benches down the aisle, as were the vicars-general, the delegates of the Provincial Chapters, and the theologians of the Council. The three decrees were then read, and noted. The nomination of the officers of the Council was then proceeded to. M. M. Libour and Ravinet were appointed Secretaries; M. M. Bouquet and Heron, Promoters; and M. M. Eglee, de Conny, and Hugin, Masters of the Ceremonies. Among the theologians of the Council are M. de Courson, superior-general of the Company of St. Sulpice; Father de Ravignan, of the Company of Jesus; Father Rubillon, M. M. Carriere, and Icard, professors of the religious seminary of St. Sulpice; tne Abbe Langlois, superior of the religious seminary of Foreign Missions; M. Hanicle, cure of St. Severin; the Abbe Bautain, the Abbe Serbert, &c. After the appointment of the officers the sitting was brought to a close. The course of proceeding connected with the council was as follows: They rise at 5 o'clock, recite the breviary, and then hear mass, which is celebrated at half-past 7 o'clock; after that the private sittings of the bishops and theologians; breakfast takes place at 11 o'clock, and during its continuance portions of the Holy Scriptures, and of the life of St. Charles, the restorer of councils in the 16th century, are read; at 1 o'clock the divine office; at 3 the general sitting of the council; at 6 dinner, accompanied by reading, as in the morning; and the day closes by prayers at 9. The council is divided into five committee—1 that of decrees; 2 doctrine; 3 ecclesiastical studies; 4 discipline: and, 5 canonical law. Precedence is given, not to dignity, but to seniority of nomination. The council hold—1, private congregations or sittings; 2, general ones; 3, solemn sessions. The private congregations are a kind of Bureau, when the matters to be afterward examined are first discussed; the general congregations are the meetings to which the private ones send in their reports; and the solemn sessions are intended to pronounce on and publish the decrees decided on in the general congregation."—*London Guardian.*

We find, from the English Churchman, that the synod has terminated its sittings, and the titles of the decrees are given in full. The *first Head* comprehends *Eight* decrees concerning "the Hierarchy and Ecclesiastical persons." The *second* concerning "the Faith," *Six* decrees. The *third* concerning Discipline, *Twelve* decrees. The *fourth* concerning "Ecclesiastical Studies," *Two* decrees. Then follow the usual decrees concerning the execution of decrees, their promulgation and subscription, the summoning the next Provincial Council, and the termination of the present.

FOREIGN MISSIONS.—We have been favored with the following communication from the estimable Bishop of our Church at Constantinople, which we insert with much pleasure for the information of our readers and his numerous friends in this country.

Constantinople.—On Wednesday, Sept. 5th, Bishop Southgate held a confirmation at the British Embassy, Pera. Morning Prayers were read by the Rev. Mr. Bryan, Vice Principal of the English College in Malta, who also read the confirmation Preface. The Bishop preached and confirmed two persons.

Bishop Southgate was expecting to leave Constantinople on the 19th September, and hoped to reach the United States by the middle or end of November.

New Publications.

SCENES IN THE LIFE OF THE SAVIOUR—by the Poets and Painters. Edited by *Rufus W. Griswold.* Philadelphia, Lindsay & Blakeston.

With the approach of the holidays comes the notes of preparation on the part of publishers and booksellers. The above volume is one which has been prepared with special reference to the Coming and Life of Him whose Advent the Church is soon to celebrate, and the object is admirably carried out in the execution. The treasures of American and English poets have been diligently searched and skillfully collected by the accomplished editor, and the work is of no ephemeral interest, but through one's whole life may be perused and reperused with increasing pleasure and devotional feeling. It contains upwards of 60 pieces, some of them among the finest poems in the language, and all of a character suitable for the holy purpose of commemorating the words and deeds of the Incarnate Son. The noble Christmas hymn of Milton, the glowing strains of Keble, the gorgeous imagery of Croly, the stirring verse of Milman & Dale, the vivid descriptions of Willis, the sweet notes of Hemans, and Landon, and Sigourney, with other writers of exquisite grace and sentiment may here be found.—There are two splendidly illuminated pages, in the first of which the title page, among other illustrations, contains the Virgin and child, and the second, the Ascension of the Saviour. There are eight illustrations engraven on steel by Sartain, from celebrated paintings—among them we would especially mention the *Christ in the Temple* and *Walking the Sea.* The volume before us is beautifully printed on thick, white paper, and splendidly bound in embossed red silk, and gilt; and is confidently recommended as an excellent gift book for the approaching festive season.

THE WOMEN OF THE SCRIPTURES—edited by *Rev. H. Hastings Weld*—by the same Publishers, is another elegant work, of a like devotional purpose as the last. It contains eleven articles in poetry, and eighteen in prose, all prepared expressly for the work, with the exception of those by Mrs. Balfour, which well deserve a place in the series. Able and interesting biographical sketches are given of Eve, Sarah, Rachel, Rebekah, Hannah, the Blessed Virgin, and other holy women whose names are recorded with approval in the Scriptures of Truth. The article on Woman's Mission by the editor, is worthy not only of a perusal, but of study, as it affords much wholesome instruction, a striking view of the solemn responsibilities resting upon the sex, and a happy description of the influence it should exercise. The sketch of Hannah by Bishop Potter, though brief, contains serious matter for consideration to the Christian mother; teaching her the duty of praying for her offspring, and also of instructing them in praying for themselves. Among the poetical gems which grace the volume, we would instance Mrs. Sigourney's '*Eve*' and the touchingly told '*Legend of Mary Magdalene*'. We have not had time to criticize every expression, and must therefore be understood to speak generally in terms of commendation as to the edifying character of the work. One instance at least, we must note to the contrary. In the sketch of the *Women at the Sepulchre* we find the phrase—the 'Blessed Virgin, Mother of *His Humanity*;'—this savors of Nestorianism, and was condemned by the Council of Ephesus. This book also, is elegantly printed and bound, and embellished with an illuminated title page and eleven steel engravings by Sartain. The frontispiece, *Miriam*, is especially spirited, and the plate of Hannah and Samuel possesses much interest. We shall be pleased if these brief remarks are successful in attracting attention to this very handsome publication.

Messrs. Appleton & Co. have published "WOMEN OF THE OLD AND NEW TESTAMENTS," edited by the Rev. *W. B. Sprague*, D. D.—A superb quarto, both as to letter press, and embellishments. A fuller description of this work, for which we can only express our thanks at present, we purpose to give in our next number.

THE OLD WORLD, OR SCENES AND CITIES IN FOREIGN LANDS. By *Wm. Furniss.* D. Appleton & Co. 1849. p.p. 290.

The author in a brief space has condensed his travels over a considerable tract. He visited England, Belgium, France, Switzerland, Holland, Denmark, and the intervening countries to Constantinople! Of course he has no time to waste on long dissertations and sentimental descriptions; but gives brief and spirited sketches with a free dash of his pen, and tells what he did and what he saw without any waste of words. Barring some expressions too colloquial for authorship, the story is agreeably told, and contains much useful reading: his nomenclature however, in some cases, is at fault. The illustrations are amusing enough, and there is a good map.

SUCCESS IN LIFE—THE MERCHANT. By Mrs. *L. C. Tuthill*, G. P. Putnam,—is the first of a series intended to teach the youthful mind wherein consist the elements of success. The work before us contains much instructive matter, and sketches of various merchants, who have by their energy, industry, and profit, attained honorable stations in the community. We suppose the facts are generally faithfully told, but she has extended Queen Ann's reign to A. D. 1720, which is some six years too long.

EXERCISES IN GREEK PROSE COMPOSITION. By Professor *J. R. Boise.* D. Appleton & Co. N. Y. 1849.

This book consists of a series of English sentences, which are translations in substance from the first Book of Xenophon's Anabasis; serving thus to accustom the scholar to the phraseology of that author, and also to the formation of a pure Greek style. It is furnished with a vocabulary and the Greek text, and we think may be very profitably used.

BISHOP KEN'S PRACTICE OF DIVINE LOVE, being an exposition of the Church Catechism, has been published by *Miller & Browne*, Charleston, S. C. We are very glad to see this work in an accessible form, as it combines soundness of doctrine with great fervency and devotion of spirit. The expositions of the Creed, the Commandments, the Lord's Prayer, and the Sacraments are admirable. We observe he has the *comma*, but teaches Baptismal Regeneration nevertheless.

THE CHURCH REVIEW for October, contains I. an able and interesting article on the Early Clergy of Connecticut, especially of Dr. Beach and Cutler; a continuation of the subject is promised; II. a very sufficient exposure of one Smyth's Book against Confirmation; III. an excellent essay on Pastoral Visiting; IV. a severe but well deserved castigation of Foster's Letter on Future Punishment; V. a capital delineation of Puritanism; VI. an essay on what an American History *should be*, well worth studying; VII. The Church in New England, which will amply repay perusal; a variety of Book notices, and the usual able summary of Home and Foreign Intelligence. We are sorry to say that the Ecclesiastical Register contains several errors, which is a pity. Mess W. L. Hyland and W. N. Irish, were ordained by Bp. *Meade*, July 13th, not by Bp. *Whittingham* July 1st. *W. M. Williams* should be *W. M. Willian.* Grace Church, Cherry Valley is in *New York*, not *W. N. Y.*, and was consecrated by Bp. *Whittingham*, not Bp. DeLancey.

We have received the EVERGREEN for October, the SAILOR'S MAGAZINE for the same, and the UNITED BRETHREN'S MISSIONARY INTELLIGENCER for the 4th quarter of the present year.

Domestic Intelligence.

CONNECTICUT.—At Christ Church, Sharon Springs on Friday, 12th Oct., the Bishop confirmed six persons. The Rev. Alonzo G. Shears, Minister of the Parish, was then admitted to the Holy Order of Priest, being presented by Rev. Mr. Adams of Springville, Mass., who also preached the sermon. —*From the Calendar.*

NEW JERSEY.—AUTUMNAL VISITATION.—On Sunday, 8th October, (Eighteenth after Trinity,) in Christ Church, New Brunswick, the Rector, the Rev. Mr. Stubbs, read merning prayer, and catechised the children, and the Bishop examined them, preached, and administered the Holy Communion. The Rev. Mr. Smith was present.

In the afternoon, in St. James' Church, Piscatawa, the Rev. Mr. Stubbs read prayers, and the Bishop preached. The Rev. Mr. Smith, the Missionary was present.

In the evening, in Christ Church, New Brunswick, the Rev. Mr. Stubbs read prayers, and the Bishop preached. The Rev. Mr. Smith was present.

On Monday, 9th, in St. Mark's Church, Orange, the Rev. Messrs. Henderson and Clarkson read morning prayers, and the Bishop preached, confirmed *three* persons, the Rector, the Rev. Mr. Williams, reading the preface, and administered the Holy Communion; the Bishop of North Carolina reading the Ante-Communion Service. The Rev. Dr. Barry and Mr. Mahan were present. In the afternoon, the Rev. Messrs. Adams and Clarkson read prayers, the Rector catechised the children, and the Bishop examined them.

In the evening, in West Bloomfield, in the building erected for St. Luke's Church, the Rev. Mr. Williams read prayers, the Missionary, the Rev. Mr. Clarkson, administered adult baptism, and the Bishop preached, and confirmed *two* persons. The Rev. Mr. Adams was present.

On Tuesday, 10th, in St. Peter's Church, Morristown, the Rev. Messrs. Williams and Southard, (of the Diocese of New York,) read morning prayers, the Rector, the Rev. Mr. Rankin, administered adult baptism, and catechised the children, and the Bishop examined them, preached, confirmed *twenty* persons, and administered the Holy Communion, assisted by the Rev. Mr. Clarkson. Rev. Dr. Ford, (of the Diocese of Georgia,) was present.

In the evening, in the Methodist House at Madison, the Rev. Messrs. Clarkson, the Missionary, Rankin and Southard, read prayers, and the Bishop preached.

On Wednesday, 11th, in the evening, in the School House of St. Peter's Church, Spotswood, (not yet rebuilt,) the Rev. Mr. Phillips, the minister, read prayers, and administered adult baptism, and the Bishop preached, and confirmed *six* persons.

On Thursday, 12th, in St. Peter's Church, Perth Amboy, the Rev. Messrs. Pratt, the Rector elect, and Stubbs, read morning prayers, and the Bishop examined the children, after they had been catechised by the Rector elect, preached, confirmed *four* persons and administered the Holy Communion.—*Banner of the Cross.*

OHIO.—Bishop McIlvaine visited St. Paul's Church, Chillicothe, on Tuesday, Sept. 4th. In the morning the Rev. Andrew D. Benedict, minister of St. Phillip's Church, Circleville, was admitted to the Order of Priests. The candidate was presented by the Rev. Mr. Burr, of Portsmouth, the Rector of St. Paul's, Rev. Jas. B. Britton assisting in the lying on of hands.

In the afternoon the Rev. Mr. Burr preached, and after an address from the Bishop, who preached in the morning, 13 persons were confirmed.—*Western Episcopalian.*

Married.

On Tuesday, 23rd inst, at St. Ann's Church, Brooklyn, by the Rev. Dr. Cutler, the Rev. Frederick S. Wiley, Rector of Grace Church, Honesdale, to Frances Matilda, daughter of the late H. B. Pierrepont.

Died.

Departed this life, at Columbia, Tenn., on Sunday, the 15th August, and in the 39th year of her age, Mrs. MARGARET THOMAS, consort of the Hon. James H. Thomas, representative in Congress from this State. She was daughter of the Rev. Daniel Stephens, D. D., long known for his faithful labors as an able divine and zealous missionary of the Church. The death of this excellent lady and humble christian has deprived an affectionate husband of a devoted wife, seven children of a loving mother, and will be long felt as a deeply afflicting event by the numerous friends and warmly attached members of her family.

She was in infancy dedicated to God in holy baptism, and in her own name and person ratified the vows of a christian profession by receiving imposition of hands from the Rt. Rev. Bp. Ives of North Carolina, during his visitation of the churches in this diocese in the year 1832. From that time, to the day of her death, she was known as a pious and exemplary member of the church of Christ.

Mrs. Thomas possessed qualities of heart and mind which greatly endeared her to her friends in all the relations of life. Gifted with a high order of intellect, she, at an early age, made rapid acquisitions under the tuition of her venerated father, in those substantial attainments of mind, which fit woman for usefulness in the important duties of her station. Nor did she omit attention to those accomplishments in female education which heighten the innocent enjoyment of life, and that enliven and adorn social intercourse. She was prepared not only to contribute her rich and varied stores to the pleasures of society by her powers of conversation and her skill in music, but she was also able to instruct others, and impart that knowledge which threw around her a charm, and made her an object of attractive interest. For some years before her marriage which took place in 1832, and which proved to her and husband a happy event, she filled the office of Tutoress in Music, in an important public institution, that had gained high celebrity, and few have been found to discharge so successfully and satisfactorily the duties of so difficult and responsible an office.

But, however fitted to shine in the drawing-room, it was in the privacy of domestic life, in fulfilling the duties of wife and mother, that the strength and virtues of her character were fully tested and developed. Here, in her home, in meeting the ever recurring calls made upon her attention, by night and by day, her energy never flagged—her patience never wearied. She felt that the children whom God had given her, were a sacred trust and deposit for which she must give account. She knew that these children would leave the impress of their character, either for good or evil, upon society and she realized with heartfelt and even painful interest, that for the formation of that character she was largely responsible. She applied herself to the task with an earnestness, diligence and zeal, which soon made fearful inroads upon a naturally weak constitution and delicate frame. Physically feeble and frail, the strength of her mind and the holy purpose for which she labored, supported her for years under the pressure of her constant exertions. Efforts which in any other cause would have been wearisome, became easy and delightful to a mind animated by the high and ennobling object of "training up her children in the nurture and admonition of the Lord"—of preparing them for the duties of life and for the solemn realities of eternity, To this end, she devoted all her faculties, and no warnings of friendship, nor expostulations of an affectionate husband availed to repress the ardor with which she labored in this cause She appeared to act from a conviction that her "time was short" and that it behoved her "to do with her might" that which was before her.

Frequently in the course of the last few years was she reminded of the uncertainty of life, by the departure of beloved friends to that "unseen country, whence no voyager returns." Three brothers were cut down in rapid succession by the scythe of the destroyer. Among these was that talented and promising young minister, the Rev. A. Stephens, whom she loved with devoted and almost idolizing affection—who was so deeply lamented by the church in Tennessee, and who was so early called from the scene of his earthly labors, by the insidious disease that has laid her in the grave. Then followed the death of her beloved mother and more recently of an elder sister, her loved companion amidst the conflicts of a weary world. At her own fireside too, she was summoned to drink the bitter waters of affliction. Two lovely children sickened and died. In the midst of these multiplied afflictions she manifested the humble resignation of the faithful christian; but it is not wonderful that these repeated and sore bereavements had the effect of bowing her spirit—of stripping the world of whatever charms it once had in her view, and of making her realize that earthly reliances and hopes were unstable and fleeting.

In her character she was humble and at all times distrustful of herself. By the teaching of the church, she was continually instructed to look away from self and to put her whole confidence and trust in Christ, till this renunciation of self and dependence on Christ became a fixed habit of mind and mingled in her speech. Through the severe discipline of sickness—long continued, wearisome and wasting sickness—she became still more weaned from earth and "earthly things," her graces grew stronger,—her hope brighter,—her faith more confident,—her charity more perfect. Educated from her childhood in the doctrine and principles of the church, she found unfailing comfort, in giving expression to her feelings and emotions in the beautiful and touching language of the liturgy. As the "outward man decayed" she seemed daily to be "strengthened with might by the spirit of the inner man," insomuch, that, before her departure, the fears which she had felt at the near approach of the king of terrors, and the anxiety which she had expressed about her children were all removed, and she said that she could now leave them, content in the trust she had that God would mercifully take care of them. When the holy communion was administered to her the last time, some days before her death, she said with a feeling of joy that lightened up her pale and wasted features, "What a comfort! What a privilege." Such, indeed, was her usual language at the close of the devotional exercises held with her. Among her favorite hymns, and one which none could sing with more sweetness than herself, was that beautiful one, beginning, "Sinners, turn, why will ye die?" It was the last which the writer of this notice, who has known her from the dawn of womanhood, was permitted to join in with others, in singing for her, to soothe her dying hours, and to assist the struggling soul in the great strife for eternity, and it will ever be associated with the memory of one of the most gifted and beloved daughters of the Church. The night preceding her death, she called upon her friends, watching by her bedside to sing. "Sing" said she, "a hymn of praise"! "Sing children of the heavenly King." Her request being complied with, she said, "Now sing for me the Gloria in Excelsis."

Tried by sorrows and perfected through sufferings, we doubt not she hath "entered upon the rest which remaineth for the people of God."

"Lamb of Jesus' blood—bought flock
Brought again from sin and straying,
Hear the Shepherd's gentle voice,
'Tis a true and faithful saying.
Greater love how can there be,
Than to yield up life for thee?
Bought with pang and tear and sigh,
Turn and live! why will ye die?"

Sept. 14, 1849.

In this city, on Tuesday, Oct. 16, WILLIAM A. PEERS, in the nineteenth year of his age.

This excellent young man was the eldest son of the late Rev. Benjamin O. Peers, whose ardent and persevering labors in the cause of christian education will be long remembered in the Church, with sentiments of the deepest respect and gratitude. Many of the beautiful traits of the father's character were seen in the son. There was the like modesty, humility, consciousness and fidelity in every duty, conjoined with the most delicate sensibility, and the utmost sweetness of temper. There was the same distrust of self, and the same earnest clinging to the Cross, as the only stay and hope of the soul, whether in life or death. His end was peace.

Notices.

☞ A Sermon will be preached on Sunday evening next, 28th inst, at the Church of the Ascension, 5th Avenue, by Rev. Dr. Hawks, and a collection made in aid of the Prot. Epis. Ch. Miss'y Society for Seamen of this city. All interested in the objects of this Society are respectfully invited to attend. Services to commence at half-past 7 o'clock.

Oct. 24th, 1849.

☞ The Rev. Samuel L. Southard desires all letters and papers for him to be directed to Newark, N. J.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 16th inst., the Treasurer has received the following contributions:

A lady of New Britain, Ct, for cal, 50; a member of Trinity ch, N Y, 50; Grace ch, Petersburg, Va, 27; M S Marsh, Esq, Cass Co, Ill, one-half, 7 50; total, 134 50.

THOMAS N. STANFORD, Treas.,
New York, Oct. 23, 1849. 139 Broadway.

☞ For sale a Share in the New York Society Library, enquire of the Treasurer of the Domestic Committee or at the office, No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 16th inst.

Rev Dr McVickar from Major W W Chapman, ass't Quarmaster General, U S Army, being the bequest of a dying soldier for the Bible cause, 12; Rev H Hollis, Jefferson, Ashtabula Co, O, 2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Oct 23, 1849. 20 John street.

The Society has just published a superior 24mo Prayer Book in various styles of binding.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 16th inst.

St Matthew's ch, Jersey City, Rev Dr Barry, 17; ch of St Cornelius the Centurion, Rev Dr McVickar, 2 53.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Oct. 23, 1849.

The Society has published the Church Almanac for 1850.

ATTRACTIVE NEW JUVENILE WORKS.

D. APPLETON & CO. PUBLISH This week as follows:

Home Recreations, a Series of Tales of Peril, and Adventure, Voyages, Travels, &c., by Grandfather Merryman. Col'd Ill, 75 cts.

Tales and Stories for Boys and Girls, by Mary Howitt, 12mo, Ill, 75 cts.

Popular Moral Tales, by the same, 12mo, ill, 75 cts.

Fanny and her Mamma, by author of Mamma's Bible Stories, Bible Scenes, etc., ill, 50 cts.

Aunt Fanny's Story Book for Boys and Girls, ill, 50 cts.

Little Annie's Second Book, in words of one syllable, ill, 38 cts.

Child's Cheerful Companion, with 23 designs by Darley, 62 cts.

City Cries, or, A Peep at Scenes in Town, by an observer, ill, with 24 designs by Croome, 25 cts.

Book of Animals, 12 ill'us, 50 cts.

Book of Birds, 16 " 50 "

Holiday House, a series of tales by Catherine Sinclair, 12mo, ill, 75 cts.

Picture Story Book, by great authors, and great painters, new ed, ill, 12mo.

D. A. & Co. Will also shortly publish several other attractive New Juvenile Works.

Poetry.

For the Churchman.

A Good Night.

Moon! no baleful influence shed
Over her while sleeping;
Stars!—the eyes of Heaven,—o'erhead
Ceaseless watch be keeping.
Winds! at midnight wont to wail—
Come with music laden;
Bear such fragrance, on each gale,
As was breathed in Eden.

Shadows!—mocking mortal eyes—
Give place to an angel;
Of the bliss of Paradise
Hymning an Evangel;
Till her soul such rapture take
O'er the joys that wait her,
As to sigh that for our sake
She must share them later.

G. H. H.

Selected Matter.

From the Spirit of Missions.

EXTRACTS FROM THE

Report of the Rt. Rev. G. W. Freeman, D.D

MISSIONARY BISHOP OF THE SOUTH-WEST.

[Concluded.]

To the Board of Missions of the Protestant Episcopal Church:

I did not, while on the frontier, visit, as usually, the military post at Fort Gibson, in the Cherokee nation, partly because the garrison, having been changed, there are now, as I am informed by the Chaplain, no Episcopalians there, but chiefly because of the existence of an order issued, I was told, by the officer in command, restricting the services in the Chapel of *one hour*. Of course, I could not, consistently, subject myself to the operation of such a restriction. Should such an order become general at our military posts, the effect would be, I apprehend, the virtual exclusion of conscientious clergymen of the Church from the office of Chaplain in the service.

I arrived at Little Rock on the 7th of June, since when I have been closely occupied with my correspondence, in performing ministerial services in this vacant parish, and in writing this Report. In my three several visits to this place, in all, about 4 weeks, I have performed Divine Service, and preached *nine* or *ten* times; baptized *five* infants; visited and administered the communion to the sick, *once;* married one couple, and attended the funeral of *two* persons, who, dying of cholera at the same time, were buried, side by side, one service being performed for both. This station has been vacant since November last, and has had no other supply than that afforded by myself. I do not believe, however, that the congregation has suffered material declension. There is, I am happy to say, some prospect of obtaining a minister in the course of the ensuing summer and fall.

The state of the Missions within my jurisdiction is, I think, upon the whole, improving, although the number confirmed is much smaller than that reported last year. In Texas, there had been only an interval of about six months between the last visitation and the one preceding it; and no Confirmation was held at one point, where the Missionary reported some 8 or 10 candidates. In Arkansas, the principal station has been vacant about 7 months, and the public mind, over the whole field, has been largely occupied by the subject of emigration to California.

More Missionaries are greatly needed in both States. Seven or eight in Texas and four or five in Arkansas, could, at once, be most hopefully employed. And now is the favorable time. Attention has been extensively awakened to the peculiar excellences of the Church, both in doctrine and worship; and there are few prominent points where her ministrations would not be received with gladness. Many respectable persons, at various places, perplexed by the multifarious forms of error in religion, all set forth as the truth of God, and disgusted with the ravings of ignorance and fanaticism, are looking to the Church as a refuge, and a haven of rest and safety. The Church is charged with a Mission to these new States which she herself has acknowledged, and which must be fulfilled; and vain will be the effort to evade the responsibility, by turning her eyes upon the imagined greater obligation to provide for the necessities of the thousands who, in the eager pursuit of sudden riches, are hurrying to the distant shores of the Pacific. Instead of the appropriation to the South-Western Mission having been *increased*, as was represented last year to be urgently demanded, it has been actually *reduced*, and that under under the plea of the necessities of California! God forbid that I should utter one word against sending Missionaries to that region, or, if required, to the ends of the earth, provided the means can be furnished without abandoning, or, which is the same thing, *starving out* our Missions already undertaken at home. But I feel bound to raise my feeble voice against that which appears to me to be, the improvident and ruinous policy of continually extending our operations without any increase of the means for carrying them on. The Lord of the World could make the "five loaves and two fishes" sufficient to satisfy the hunger of five thousand fainting souls; but do we claim the exercise of that power?"

THE CHICKASAW SCHOOL.

As it is to be presumed the Executive Committee have laid before the board full information concerning the state of their negotiations with the Bureau of Indian Affairs, relative to the proposed Manual Labor School among the Chickasaw Indians, it may not be necessary that I should refer to it. Nevertheless, I would beg leave to suggest that the articles of agreement, as furnished by the department, ought to be well considered, before committing ourselves by signing them. The connexion of the Church, in any way, with civil government, is, in my humble judgment, always of doubtful propriety. To enter into the public service, bound hand and foot as to any material control, either of our own operations or of our investments, as it would seem we must, if we accept the proposal as it now stands, would be downright fatrity.

THE MISSION SCHOOL.

The hope of establishing a Mission School in the South-West has not been abandoned, although as yet little progress has been made in obtaining funds for that purpose. We have it in our power, at this time, to secure a convenient piece of property, near Independence, in Washington county, Texas, for a comparatively small sum, which would serve our purpose very well; and the locality is, perhaps, even more favorable to general utility than that of Arkansas. The property in question consists of a two-story frame house, substantially built, with other buildings, sufficient to accommodate a family of fifteen or twenty persons—on a lot, under cultivation, containing eight acres, with twenty-five acres of prairie detached, and fifty acres of woodland. The proprietor, who is a pious member of the Church, has offered me the whole, having reference to the object in view, for $1,000—one-half cash, and the remainder in one, two, or three years. I have on hand, through the bounty of sundry kind friends, between three and four hundred dollars. One hundred and fifty or two hundred dollars more would enable me to secure the property; and having obtained posession, the school might be commenced on a moderate scale, immediately. Relying confidently on further and sufficient aid from the faithful, I have authorized (conditionally) the purchase to be made. As it will be a first principle in the management of this enterprise, not to incur a debt to any amount, however small—the debt for the purchase will be an individual assumption; the school, at the commencement, and for some time, must support itself entirely, and consequently the number of beneficiaries, if any, must be very small.

Since my arrival here, I have received Henry Cooke Stowell, of Texas, as a Candidate for Orders.

The points at which it is desirable to have Missionaries placed immediately *in Texas* are:—1. Victoria and Port Lavacca. 2. San Antonio de Bexar. 3. Austin, and parts adjacent. 4. La Grange, including Columbus and Bastrop. 5. Anderson, in Grimes county. 6. Huntsville and Trinity River. 7. Marshall, in Harrison county, (a growing town of fifteen hundred inhabitants,) and S. Clarkesville, (in the North,) Red River county. *In Arkansas*—1. Little Rock. 2. El Dorado, Union county, including Camden, &c. 3. Batesville, on White River. 4. Helena, and parts adjacent, (where there were, last February a year ago, *eight* communicants.) 5. Lewisville, La Fayette county, and Spring Hill and Washington, in Hempstead county. 6. Columbia, Napoleon, &c., on the Mississippi River; besides, 7. The counties between Little Rock and Van Buren, which should have the benefit of an itinerating Missionary, making Norristown or Clarkesville the centre of operations.

The whole number of persons confirmed since the date of my last Report is *forty-three*. I have baptized *nine* adults and *nineteen* children, preached *one hundred and five* sermons, held *three* ordinations, and travelled more than *twelve thousand* miles.

GEO. W. FREEMAN
Missionary Bishop, &c.

Little Rock, Arkansas, June 18, 1849.

Colonial Bishopric's Fund.

To the Most Reverend the ARCHBISHOPS, *and the Right Reverend the* BISHOPS *of the United Church of England and Ireland.*

WE, the undersigned, being the Treasurers of the COLONIAL BISHOPRICS FUND, beg leave to submit to your Lordships, the following statements:—

I. At a Meeting of Archbishops and Bishops, held at Lambeth Palace on Whit-Tuesday, 1841, your Lordships accepted the trusteeship of a Fund to be raisedfor the Erection and Endowment of Additional Bishoprics in the Colonies and Dependencies of Great Britain. Three of us were at that time appointed Treasurers of the Fund, and the fourth has been subsequently added to our number.

II. The total amount which has been contributed for these purposes is £133,600, which sum has been employed in the Endowment either wholly, or in part, of Nine new Episcopal Sees, and in allowances for the Outfit and Passage of Ten Bishops proceeding to their new Dioceses.

III. Upon reference to your Lordships' original declaration at the Meeting before mentioned, and an examination of the principal items of expenditure made under your orders from time to time, we trust it will appear that the monies entrusted to your Lordships have been wisely and faithfully appropriated to the purpose intended; and we gratefully acknowledge that, by the blessing of God, the good results which were anticipated have followed as largely as could reasonably have been expected in the time that has elapsed.

IV. It cannot fail to strike the mind of any intelligent and candid person comparing the amount of the Fund with the Offices and Endowments permanently established thereby, that great and perhaps severe economy has been pursued in fixing the rate of Episcopal Incomes; no one can object that anything has been indulged to luxury or splendor; we rather believe it has been thought that scarcely enough has been given to the reasonable claims for decent hospitality, and the still more urgent calls for Christian Charity. Your Lordships, however, reduced the scale so low, not without regret for the necessity; but you trusted that this would have no effect in diminishing the power of the Church to call on men of the highest intellectual mark and brightest worldly prospects, to devote themselves to her call, and it is a subject of unspeakable gratitude, that your confidence has never yet been disappointed.

V. But the work, as you originally planned it, is still unfinished, and Emigration goes on, and may be expected to go on so rapidly to increase the population of the Colonies, that we must look forward not only to the formation of new Dioceses, but the subdivision of Dioceses now formed, and that without the possibility of dividing at the same time the Endowment. It is our duty to inform your Lordships, that the Fund may now be considered as exhausted. Your Lordships are the best judges whether the previous observations are well founded; and your Lordships are also best able to suggest the mode, and perhaps in great measure to carry it out, by which fresh Funds may be raised, and the still subsisting, and continually increasing wants of the Church in the Colonies in this respect be in some measure supplied.

VI. It is important to remark, that of the whole sum already raised, as much as £45,000 has been contributed by three subscribers, one of them having, with princely munificence, endowed two Bishoprics, while "a Brother and Sister" supplied more than half the endowment of a third. About £40,000 more was given by 160 persons, and £17,500 by the Society for Promoting Christian Knowledge, and Society for the Propagation of the Gospel. These facts seem to show that comparatively few of the more opulent class have contributed anything, and that the class, as such, has not at all contributed in proportion to its means, nor, it may be hoped, to its benevolence and sense of Christian duty. Probably the reason is, that the attention of the Public has not been sufficiently called to the existence and purpose of the Fund, nor to the decisive authority under which it came recommended to them.

VII. We venture to make this representation to your Lordships, in the hope that you will be enabled to devise some plan, whether by concurrent Pastoral Letters or otherwise, whereby means may be obtained for completing the work so happily commenced,—of imparting the full benefits of our Church Polity to every dependency of the British Crown.

VIII. The recurrence of the season of Whitsuntide, at which eight years ago this great movement commenced, a recurrence to be signalized, if God permit, by the consecration of two additional Bishops to govern our Church in the extreme East and West, presents, we conceive, a favorable opportunity for bringing this subject before the country, under the sanction of your Lordships' recommendation.

We beg to subscribe ourselves,
Your Lordships' obedient and humble Servants,
J. T. COLERIDGE,
W. H. HALE,
W. E. GLADSTONE,
J. G. HUBBARD.

79, Pall Mall, May 14, 1849.

Lambeth Palace, Ascension Day, 1849.

The undersigned Archbishops and Bishops, having received the foregoing Report, do not hesitate to lay it before the members of the Church of England, in the confident expectation of a renewal of that liberality which has already been so largely shown, and which has produced such abundant fruits. By a careful appropriation of the funds entrusted to them, they have been enabled to provide competent endowments for the five Colonial Sees of—

1. Gibraltar, 1842; 2. Fredericton, 1845; 3. Capetown, 1847; 4. Adelaide, 1847; 5. Victoria, 1849.

Four more Bishoprics have been in part endowed from the same fund, viz.—

1. New Zealand, 1841; 2. Tasmania, 1842; 3. Melbourne, 1847; 4. Newcastle, 1847.

And within the same period of eight years, four additional Bishoprics have been endowed from other sources, viz.—

1. Antigua, 1842; 2. Guiana, 1842; 3. Colombo, 1845; 4. Rupert's Land (Outfit provided by the C. B. Fund), 1849.

There is still an urgent demand for resident Bishops in Sierra Leone, Western Australia, and the island of Mauritius. It is also to be borne in mind that no provision is yet made for the Sees of Nova Scotia and Montreal, after the incumbency of the present Bishops; and that in respect both to these and many other existing Dioceses, their vast extent and increasing population will soon render subdivision indispensable.

From the statement which we now lay before the public, we trust it will appear that they, to whom the contributions of the Church have been confided, have been enabled to render a good account of their stewardship. We ask now for a further supply of means, that the work may still proceed. We ask this with the more confidence, because the measure which in 1841 was comparatively untried, has been proved by experience to answer the warmest hopes of those who then devised it. The creation of Bishops for the several Colonies has been found immediately to promote the interests of religion, by concentrating the efforts of Christian zeal, both for the welfare of the heathen and of our own countrymen; by increasing the number, the influence, and the usefulness of the Clergy, and by establishing the doctrines and discipline of the Church of England in countries where previously its existence was practically almost unfelt.

With this conviction "of the sacredness and importance of the work, and in the hope that Almighty God may graciously dispose the hearts of His servants to a corresponding measure of liberality, we" once more "earnestly commend it to the good-will, the assistance, and the prayers of all the members of our Church."

J. B. CANTUAR,
T. EBOR,
J. G. ARMAGH,
RD. DUBLIN,
C. J. LONDON,
E. DUNELM,
C. WINTON,
J. LINCOLN,
C. BANGOR,
H. CARLISLE,
G. ROCHESTER,
E. LLANDAFF,
R. DERRY & RAPHOE,
R. BATH & WELLS,
J. H. GLOUCESTER & BRISTOL,
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THOS. TUAM,
G. PETERBOROUGH,
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T. ELY,
S. OXON,
THOMAS VOWLER ST. ASAPH,
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Advertisements.

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CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of six years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 00 per week, or $78 00 per term of six months, payable in advance. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

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The School is under the supervision of a Visiting Committee, consisting of Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. aug 11 tf.

BOARDING SCHOOL FOR BOYS, At New Canaan, Conn.

The summer term of this school will close on the 1st Octoper, when there will be a few vacancies.

The winter term commences on the 1st November.

Parents, contemplating placing their children at Boarding School, may find by reference to those who have been its patrons for a series of years, this to be such as they will be pleased to patronize.

Reference may be made to Mr. Andrew M. Harper, No. 92 Front St., N. Y., Benj. W. Davis, corner of Fulton and Hicks, Brooklyn, J. N. Wyckoff, 109 Wall St., N. Y., of whom circulars may be obtained, also at Nos. 20 and 12 John St.

Application may be made to the Principal,
Aug. 25—3m$ D. S. ROCKWELL.

BOARDING SCHOOL FOR YOUNG LADIES, Under the immediate supervision of Bp. Potter. Mrs. A. C. Tilghman, Principal, 313 Walnut St. Philadelphia.

The fall term of this school will commence on the 3rd day of September.

Terms $300 for the session of ten months, vacation, July and August. Farther particulars may be obtained by addressing Mrs. Tilghman.

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REFERENCES.

Rt. Rev. Bp. Potter, Rt. Rev. Bp. Whittingham, Rev. Dr. Morton, Rev. Dr. Hare, Rev. Dr. Wyatt, M. D., Rev. J. B. Kerfoot, M. D., Thos. Dunlap, Esq., W. Rawle, Esq., Horace Binney, Esq., J. R. Ingersoll, Esq., J. M. Scott, Esq, H. J. Williams, Esq., Hon. E. F. Chambers, M. D., Rev. W. H. Odenheimer. Sept 1—tf.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

BURLINGTON COLLEGE.—The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. Jas. W. Bradin, Burlington, N. J. Sept 22, 2m.

SCHOOL, Mathematical, classical, &c., under the care of the Rev. Isaac Peck, will re-open on the first Monday in September, at No. 36 Amity street. Sept 1—3m

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March 3, 1849. Church Depository, 20 John St.

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At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the consttuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.
Dr16,tf

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A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys and two octaves of Pedals, 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

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New York, August 4, 1849. tf

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Sept 29—tf

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This institution is called "THE COLLEGE GRAMMAR SCHOOL," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

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The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch, including attendance upon Scientific Lectures Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $6 per quarter.

Payments will in all cases be expected quarterly in advance.

Instead of the usual mode of boys furnishing their own bed, &c., an entrance fee of $10 will be received, if preferred. Each boarder's towels, clothing, &c., must be legibly marked with the owner's name.

It is desirable that each pupil should be provided with a uniform dress suit, consisting of blue cap, roundabout and pantaloons, with silver buttons.

Any further information may be obtained by addressing either of the Principals, College Grammar School, Brooklyn, L. I.

CORNELIUS E. SWOPE, A. M.,
Principal of the Classical Department.
EDMUND B. TUTTLE,
Principal of the Commercial Department.
LEFROY RAVENHILL, A. B., M. D.,
Classical Teacher.
PIOTR KOWALEWSKI,
Teacher of the Modern Languages.
MRS. MARY H. THOMPSON, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D. D.; Right Rev. Alonzo Potter, D. D., LL. D.; Rev. W. A. Muhlenberg, D. D.; Rev. Samuel Seabury, D. D.; Rev. Benjamin C. Cutler, D. D.; Rev. Francis Vinton, D. D.; Rev. Wm. H. Lewis, D. D.; Rev. J. B. Kerfoot, College, St. James, Md.; Rev. Horatio Potter, D. D., Albany; Rev. Wm. L. Kip, D. D., Albany; Hon. Hamilton Fish, Albany; Hon. Wm. H. Seward, Auburn; Rev. John S. Stone, D. D., and Rev. Jacob W. Diller.

NEW YORK.—Hon. Ogden Hoffman, Daniel Leroy, Esq., George P. Morris, Esq., N. P. Willis, Esq., Isaac O. Barker, Esq., John C. Cruger, Esq., Benj. A. Mumford, Esq.

BROOKLYN.—A. Crittenden, A. M., President of Female Academy; J. Arlington Bennett, LL. D.; Daniel Embury, Esq., Richard Upjohn, Esq., Charles Congdon, Esq.; E. Whitehouse, Esq., D. H. Arnold, Esq., Rollin Sanford, Esq. Jesse C. Smith, Esq., Geo. Hastings, Esq., Edgar J. Bartow, Esq.

NEWARK.—Joel W. Condit, Esq., C. M. King, Esq.
August 25—1 mos.

COLLEGE OF ST. JAMES, Washington county, Md.

The eigth session will open on Monday, October 1st, on which day the *punctual attendance* of all the students is requested. The duties of the classes are promptly re-commenced, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the Ist of October to the 1st of August; there being but one vacation, August and September.

In the *College*, all the usual classes, under a full corps of Professors, have, for several years, been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent commencement the *third* graduating class received their academical degrees.

In the *Grammar School*, which immediately adjoins the College, the Preparatory classes are carefully trained by competent Instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The Mercantile Department embraces those *partial* members of any of the Collegiate or Preparatory classes who may be preparing for the Counting-Room or other non-professional life. Such students are admitted to all the priveleges and advantages of their several classes substituting in place of some of the classical studies, such as are more necessary as a preparation for business. French is a regular study without extra charge in all the classes. In addition to the French the mercantile students will be taught, without charge, German or some other modern language. The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge covering all the academical and domestic expenses, is $225 per session of ten months. The rules of the College carefully restrict any other expenses of the student. All the departments are under the immediate supervision of the undersigned to whom appiication may be made for copies of the "Register" of the College, or for further information, as well as for the admission of pupils.

JOHN B. KERFOOT, Rector &c.,
August 11,–2m College of St. James, P. O., Md.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, has been in successful operation for the last five years, under the direction of the Rev. W. H. Paddock, who has now retired. Its present rectors, however, trust that nothing of its former good reputation will be diminished, for they are resolved to spare no pains in making the Institution in all respects what it should be.

It is situated in the village of New Hartford, Oneida Co., N. Y., about three miles from Utica, and is at once retired, healthful and easy of access. The building occupied is the spacious mansion of the late Judge Sanger.

The Institution is designed to furnish a thorough elementary education to a *limited* number of youth. The course of Instruction is divided into three departments, Primary, Higher English, and Classical; and will prepare the Student for College, or for active business. The government is strictly parental. The religious instruction of the family is under the particular supervision of the Rectors. Particulcr attention is also paid to physical education. The academic year commences on the *first of September* and closes on the *last of June*; but pupils may be received at any time when there are vacancies. The terms are $150, payable always in advance, one-half upon admission, and the remainder at the end of five months. This will include all the branches taught (except Music, Drawing, and the Modern Languages,) Board, Washing, Mending, Bed, Bedding, Fuel, Lights. For particulars apply to

REV. M. MOODY, } Rectors.
REV. E. PUNDERSON, }

REFERENCES:

Rt. Rev. W. H. DeLancey, D. D., LL. D., Geneva; Rt. Rev. T. C. Brownell, D. D., LL. D., Hartford, Ct.; Rev. S. F. Jarvis, D. D., LL. D., Middletown, Ct.; Rev. B. Hale, D. D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. J. Hall, Ashtabula, Ohio; Rev. J. V. VanIngen, D. D., Rochester; Rev. P. A. Proal, D. D., Utica; Rev. S. R. Johnson, D. D., Brooklyn, New York; Rev. George Leeds, A. M., Utica; Rev. W. H. Paddock, A. M., New Hartford; Rev. Alex. Varian, A. M., Rev. Loyd Windsor, A. M., Cleveland, Ohio; Rev. W. Payne, A. M., Schenectady; Hon. J. W. Allen, Mr. L. Handerson, Mr. H. L. Smith, Cleveland, Ohio.
Aug. 18,–tf

FOR Church Cushions—Crimson, Maroon, Drab Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods—Curtain Materials, Plushes, Velvets, &c., for sale by
F. S. & S. A. MARTINE,
Importers and Jobbers, 112 William street,
July 7—3m near John street.

A PERSON well qualified to teach a parish school is desirous to obtain a situation. Good references given. Address X. H., at this office. Sept. 15—4t

THE CHURCH ALMANAC FOR 1850 is now ready, containing, besides the usual matter, full statistics of the several dioceses, and a correct list of the clergy.
THOMAS C. BUTLER,
P. E. Tract Society Depository, 20 John st., N. Y.
Sept. 15—tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street.

Nett accumulated Fund, Aug. 1, 1849, $872,000, securely invested in Bonds and Mortgages on real estate, in this city and Brooklyn, and Stocks of the State and City of N York, and U. S. Government.

The fund is rapidly increasing by a widely extended and prosperous business.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participase in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties, for whose benefit the insurances are effected, the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

TRUSTEES:

Joseph B. Collins,
William J. Hyslop,
R. H. McCurdy,
Frederick S. Winston,
C. W. Faber,
John P. Yelverton,
Theodore Sedgewick,
Stacy B. Collins,
John H. Swift,
John Wadsworth,
S. M. Cornell,
Gouverneur M. Wilkins,
John V. L. Pruyn,
Frederick Whittlesey,
Charles Ely,
John C. Cruger,
Walter Joy,
Alfred Pell,
David C. Colden,
Alfred Edwards,
Henry Wells,
William Betts,
Joseph Blunt,
Isaac G. Pearson,
William Moore,
Zebedee Cook,
Jonathan Miller,
David A. Comstock,
Robert Schuyler,
James Chambers,
Joseph Tuckerman,
Wm. J. Bunker,
Moses H. Grinnell,
Eugene Dutilh,
Francis S. Lathrop,
John C. Thatcher.

JOSEPH B. COLLINS, President.
——— ———, Secretary.
MINTURN POST, M. D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
JOS. BLUNT, Solicitor. 501 Broadway.
August 18—tf

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall-Street.—This Company was incorporated by an Act of the Legislature of this State, and has now been in successful operation upwards of four years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this Company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent thereof may be paid in cash, and a note, with interest at six per cent, given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice President.
PLINY FREEMAN, Actuary.

MEDICAL EXAMINERS.—George Wilkes, M. D., No. 25 Laight-St.; Cornelius R. Bogert, M. D., No. 5 St. Mark's Place.

TRUSTEES.

Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M. D.
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Kendall,
John C. Beach,
Pliny Freeman,
William Barton.

Aug. 25—tf.

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO-THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS:

Robert L. Patterson,
Charles S. Macknett,
Edward Anthony,
Lewis C. Grover,
Henry McFarlan,
William M. Simpson,
Seth Low,
Joel W. Condit,
William A. F. Pentz,
Thomas B. Segur,
Andrew S. Snelling,
Randal H. Green.

ROBT. L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
JOSEPH L. LORD, Agent.
VALENTINE MOTT, M. D., } Medical Board of
JER VAN RENSSELAER, M. D. } Consultation.
JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19.